

STORIES. (A Treatise.)

In Arabic script, with the meaning in Old Javanese.

When the War against the **Dutch** began in **Selarung**, a defense was established based on **Islam** by **Kanjeng Sultan Abdul Hamid DIPONEGORO**.

From **Makassar**, who preserved the aforementioned Story, given to **R.M. Saleh DIPONEGORO**.

Custodian and Keeper of the Tomb of the **Hero DIPONEGORO**.

In **Makassar—DJL. IRIAN No. 83**.

In the Name of God, the Most Gracious, the Most Merciful. This chapter concerns the Story of the Land of Java. This story, this treatise, is addressed to His Majesty the Venerable **Kangjeng Sulthan Ngabdul Hamid Eruçakra Kabirul Mukminin Panatagama halifat Rosulullah** (peace be upon him) in the Land of Java. It was written while reciting the **Qu'ran**, following the **Mukmin Akhir** chapter, ahead of the **Sajadah** chapter, on a Friday in the month of **Romadhon**, the fifth day, in the year **Alip**, concerning this treatise: "O **Ngabdul Hamid**! If someone questions you about why you do not have a request, **Ngabdul Hamid**, you should answer: 'In **Tegalarja**, in **Slarong**, there is a request; but in **Banyumeneng**, there is no longer a request.' **Ngabdul Hamid**, you can no longer be treated in that manner."

"If in **Banyumeneng**, it is my uncle, **Pangeran Riya Mangkubumi**, for he still has authority, there is no request. However, if one were requested, the seal bearing the mark would be that of **Pangeran Ariya Mangkubumi**; but my own seal bearing my name, **Ngabdul Hamid Pangeran Ariya Dipanagara**, was lost when I was in **Tegalarja**. The correspondence sent to **General De Kock** was the primary reason. If there is another request contained in a letter, along with a seal clearly stating the exact time and place of the meeting, **Ngabdul Hamid**, my elder, will certainly follow the command of the **Subhanahu wa Tangala** (Glory be to Him and Exalted is He)."

"As for the tenth *zikir* (remembrance) when you walk upon the earth: first, step with your right foot, then with your left foot. The performance of walking involves three things: first, walking with *Jamangan* (a specific posture or state); second, walking when

reminded by your two **Muslim** relatives, or a deceased relative; third, walking in **Sabilullah** (holy war). The fifth point is the tenth *zikir*, a parable: Do not be negligent in turning your gaze and hearing toward the One? That is certain; the One cannot escape the **Kodrat Iradzat** (Divine Power and Decree) of the **Subhanahu Watangala** (Glory be to Him and Exalted is He). It is certain that nothing can happen except through obedience. Whatever **Allah Subhanahu Watangala** wills, **Ngabdul Hamid**, is already within you, for the sun serves as your witness; thus, the will of **Allah Subhanahu Watangala** cannot be averted. **Ngabdul Hamid**, the Land of Java transforms through you. If you are asked about **Magelang, Ngabdul Hamid**, you should answer: 'Yes, that is the source of the unrest that has afflicted the Land of Java until this very moment.'"

Furthermore, regarding the first explanation in **Tegalarja**: O **Ngabdul Hamid**, if the Governor's son, named **Pangeran Ariya Dipanegara**, questions you, you should reply: "The one who first sent the letter was **Bupati Ranadinigrat**, and then you were instructed to meet with your younger brother, **Pangeran Surengalaga**, because at that time he served as your **Patih** (Prime Minister). Then the Governor's letter was submitted to you. The content of that letter, **Ngabdul Hamid**, was primarily one of offering reconciliation while also issuing a warning. **Ngabdul Hamid**, my elder, the Governor extended a hand to you, but the conclusion instructed you to return home. If you had agreed to the Governor's requests, it is certain that you would have been accommodated, provided you were willing to come. Thus, **Ngabdul Hamid**, you responded to the letter of the **Wahidulkohar** (the Only Strong One), preserving your sight and hearing toward the **Robbil Ngalamin** (Lord of the Worlds), not being confined to any one thing."

That one thing is a reminder in this world. This is the hidden *zikir*, known as the hidden *zikir*, whose secret is to prevent those who rely on others from listening to gossip, because the hidden *zikir* employs the measure of the *suwat* (divine sign). The assistance of thirteen people is those who have sworn allegiance to the same teacher. If not thirteen, then nine, or seven, or five, or three—it is not allowed if they are alone or divided. Two **Bupati** were commanded to carry a letter to you, and then you retreated to **Selarong** with your uncle, and all your accompanying troops were from **Tegalreja**. Then you proceeded from **Selarong** to **Resident Sumiser. Abdul Hamid**, at that time, you were aided by the **Rabbul Ngalamin. Abdul Hamid**, all those villagers who rushed forward to acknowledge **Abdul Hamid**—that is why the cannon shots were fired in the battle. They bravely attacked the cannons. **Abdul Hamid**, this signaled the favor of the **Rabbul Ngalamin** toward you. Consequently, **Sumiser** was defeated, and they were driven out by the villagers, even beyond the borders of **Yogyakarta**. Afterward, all the villagers reported to **Abdul Hamid** about **Yogyakarta**, saying that they would not surrender

it to you, because they were waiting for my elder, the Governor, who still held affection for you. The end. **Wallahu a'lam** (And God knows best), may He forgive them.

The second matter concerns **Selarong**: O **Abdul Hamid**, at that time, the Governor's elder, who represented the Governor, was **General De Kok**. When **General De Kok** arrived in the state of **Yogyakarta**, he sent a letter to you in **Selarong**. Those who have submitted to the command of **Allah Subhanahu wa ta'ala**, who creates and manifests the word that vanquishes the accursed **Iblis** (Satan) through all descendants of Adam who are aware, are aware of everything in this world that is not real. This is the saying of the **Rasulullah** (Messenger of God): *Qala Nabi ya Sallallahu alaihi wasalam: Man 'arofa nafsihī faqad 'arofa Rabbahū, wa man jahila nafsihī faqad jahalā Rabbahū.* "O, remember all descendants of Adam, male and female, who remain in this world, regarding the saying of the **Rasulullah**." Beware, the meaning of this is the work of the Prophet **Muhammad** (peace be upon him) to the four companions: **Abu Bakar, Umar, Usman, and Ali**. All of them knew themselves. When a person knows himself, he knows his Lord. When a person knows his Lord, he becomes ignorant of himself, because that person no longer wishes to look toward anyone other than God, the Messenger of God (peace be upon him). That is why there are two **Shahadat** (testimonies of faith), serving as a sign that there is truly a servant and a Master. O **Abdul Hamid**, however, they cannot be named separately: **Muhammad** (peace be upon him) and the **Rabbul Ngalamin**. If named separately, your utterance of the **Shahadat** is void because it becomes **Qadariyah** (emphasizing free will). If named [as one]—

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if named as one, it is indeed void because it becomes **Qadariyah**. O **Ngabdul Hamid**, perfection is achieved when two are seen as one, yet not one; two are not two, and one is not one, throughout all time. O **Ngabdul Hamid**, regarding that which moves in the world, this is the knowledge of **Gusti Allan Subhanahu Watangala** (Lord God, Glory be to Him and Exalted is He). It consists of three matters, and this is their form. The root of knowledge is the **Shahadat**; the root of action is **Niat** (intention); the root of acceptance is **Iman** (faith). The meaning of the **Shahadat** is the *Kalimah Toyyibah* (The Good Word). The **Kalimah Toyyibah** is the utterance: "*La ilaha illallah Mohammadur rasulallah*" (There is no god but God, Muhammad is the Messenger of God). The owner of this utterance is the Prophet **Muhammad** (peace be upon him). He taught it

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to all his **Muslim** followers, male or female, commanding them all to recite the **Kalimah Toyyibah**. Yes, the **Shahadat** is the meaning of what is called the **Kalimah Toyyibah**, therefore it is obligatory for every **Muslim** man and **Muslim** woman to affirm the **Kalimah Toyyibah**; that is the meaning of *dhikr* (remembrance). *Dhikr* is the command of the Prophet, obligatory for **Muslim** men and **Muslim** women. Seek a perfect teacher. The meaning of a perfect teacher is one who is deeply versed in *tareqat* (the path). In former times, the Prophet arrived, knowing all the aspects of *dhikr* and its prerequisites. Because this is what serves as a firm anchor in this world and the next, if you have obtained the seven things from a perfect teacher.

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The meaning of a teacher who can perfect all the aspects of *dhikr* is that you become mindful of the three aspects of the glory of **Subhanahu Watangala**. Because the testament of the teacher and the command of the Prophet—for your teacher serves as a replacement for the Prophet, and also for **Allah Subhanahu Watangala**—is bestowed upon you. However, if you seek a teacher, you must be cautious, because the teacher is your guide in this world and the next, and you must not disobey anything that is the teacher's will. Let your will align with your teacher's will.

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Therefore, you must choose a teacher who embodies the *bujai* (divine instruction), because the ultimate teaching of a **bujai** teacher is that if you receive the help of the **Robbil Ngalamin** (Lord of the Worlds), you will not differ from your true teacher. Therefore, you must be cautious when seeking a teacher of the knowledge of these three matters, lest you err and follow **Iblis**, because **Iblis** also understands the knowledge of the **Subhanahu Watangala** concerning these three matters. However, **Iblis** deviates in the end; all his teachings aim only toward worldly gain. Therefore, none of his statements are true, as the sign of **Iblis** is that all his actions lead only to worldly gain. That which is suitable for you to learn from—

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—is a human being whose true signs are three things. First, he is simple in speech; second, he avoids seeking conversation with ordinary people. This is because he is considered insane if he is focused on anything other than himself. Third, he does not seek outward adornment, resembling only briefly the clothing of an infidel. This is because the clothing of the infidel and all their preoccupations are surely aligned with **Iblis**, whose practice is ceaseless in worship, though his core intention acknowledges nothing other than **Allan Subhanahu Watangala**. This is the human who has reached

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the state of **Insan-Kamil** (Perfect Human Being), who serves as the *daun kastuba* (a specific botanical reference, indicating essence), which is the appearance of the person

who carries out the commands of **Islam**, the true believer whom you should learn from. If you find such a person, be sure not to hesitate in following all their instructions; it is certain that this is truly the human being who serves as the vessel for **Subhanahu Watangala** in this world and the next.

This is the explanation concerning *dhikr*, but as a final caution: every single time regarding the names of the *dhikr*—the one **Kalimah Toyyibah**—first, you should choose the phrasing called *naf'iasibat*. The meaning of the phrase *naf'iasibat* is *dhikr*: “*Laa ilaha illallah Mohammar rosulallah.*” Therefore, there are five instances: the first, because the five *nafi* (negations) mean before the Divine Will existed. The explanation of the **Kalimah Toyyibah** for these five times is as follows: At the time of **Subuh** (dawn prayer), after your obligatory prayer, then recite *dhikr*: “*Laa ilaaha illallah*” three hundred times. After the **Dhuhr** (noon prayer), one hundred times. After the **Asr** (afternoon prayer), one hundred times. After the **Maghrib** (sunset prayer), one hundred times. After the **Isya** (night prayer), three hundred times. You must not utter *dhikr* other than the phrase called *naf'iasiban*, which means the phrase: “*Laa ilaaha illallah.*” This is called *nafsi'asiban*. Because this serves as the vessel for all knowledge of the **Kobbil ngalamin** (Lord of the Worlds), contained entirely within the **Kalimah Toyyibah**. If you are extremely devoted, recite thirty times at **Subuh** and **Isya**, and ten times at **Dhuhr** and **Asr**, and **Maghrib**. You must not omit these five times, because *dhikr* serves as the way to remember **Gusti Allan Subhanamu Watangala** (Lord God, Glory be to Him and Exalted is He), the **Wahidul Konar** (The Only One).

This is the explanation concerning *dhikr thoriq* (the *dhikr* of the path). The time is after the **Subuh dhikr**; once you have completed the *dhikr* for that time, then proceed to the *dhikr thoriq*. This is the fifth step: cover yourself and sit cross-legged, close both eyes, and both hands should be placed upon your knees. This is the explanation of the *dhikr thoriq*. First, recite *Istighfar* (seeking forgiveness) thirty times, **Salawat** thirty times, **Surat Ikhlas** three times, **Falaq** three times, and **Nas** three times. After that, lift your intention for the *dhikr thoriq satariyah*. The first *dhikr* is the **Kalimah Toyyibah**, meaning the phrase “*Laa ilaaha illallah*” three hundred times. Once completed, lift the *thoriq satariyah* again three times in retraction. The phrase is: “*Laa ilaaha illallah Mohammar rosulallah.*” This is the nature of the **Satariyah** retraction, which is circular:

[Image description: Hand-drawn symbolic diagram containing Arabic script, featuring two intersecting lines forming a “Y” shape with a teardrop shape at the intersection, a heart-shaped element on the right, and various Arabic inscriptions including “محمد رسول الله” at the top, “الله” in the center, and additional text around the diagram.]

Rosul

Muhammad Allah Allah—therefore, you must be vigilant regarding.....

...in this *thoriq*, be diligent; do not become like the midday sun, for such is your nature. Then return three times to the **Satariyah** retraction, repeating each time, pausing your breath until your entire body feels full again. Then slowly exhale, without haste; this is what serves as the direction for the spirit and the foundation of your gnosis (*makrifat*), and feel the gnosis penetrate your entire body after completing all levels of the **Thoriq Satariyah**. Then you should proceed to the *dhikr* called **Dlorobitiw** (Thirteen), affirming *nafi* once and *isbat* three times, thirteen times.

It is not allowed to have less or more than what is prescribed, similar to the first one, the *thoriq*. After completing the *dhikr dlorob* (thirteen), then advance to the *dhikr* called **Ism** (Name). The first is the *dhikr Ism Jalal* (Divine Name), repeated nine times; nine is the required count, repeated three times. Then the *dhikr Ism Zhat* (Essence Name), with the same count as the *dhikr Ism Sifat* (Attribute Name), and then the *dhikr Ism Ghaib* (Hidden Name), with the same count, and then the *dhikr Ghaib fi al-Ghaib* (Hidden within the Hidden), which also has the count of nine, repeated three times. However, the placements differ, and they cannot be separated except according to the instructions of the teacher who passes down the stages—

after completing the *dhikr dlorob* and the *dhikr Ism*. Then advance again to the *dhikr* called **Insan-Kamil**. This is very specific; its count is the same as the *dhikr Ism*, nine times repeated three times. However, the phrasing, placement, and retraction of the *dhikr Insan-Kamil* and the *dhikr Ism* differ. The *dhikr Insan Kamil* is called the *thoriq bandiah*. This is the difference between the *thoriq* of the **Bandiah** terminology and the *thoriq* of the **Naqshbandiyah** terminology, in their placement and retraction. However, stopping the flow of the breath is the same for both, repeated three times. The difference is that the *thoriq* of the **Naqshbandiyah** terminology involves bodily movement, whereas the *thoriq* of the **Aksabandiah** terminology no longer involves bodily movement. The focus of all the *dhikr thoriq* is no different from the **Satariyah** area; only the phrasing, the *thoriq*,

and the placement of each *dhikr* differ. This is the *dhikr sirghoib fi al-ghoib*, called **Ngabudiyah**, which follows the **Insan Kamil dhikr**. The breath is drawn upward toward **Bait al-Makmur** (The Inhabited House); once it reaches **Bait al-Makmur**, it descends toward **Baitullah** (The House of God). ## p.27 **Baitullah**, when you feel your breath cycle is complete, gently exhale through your nostrils. When empty, inhale again through your mouth, sending your breath upward toward **Baitul Makmur** and down to **Baitullah**, just as before, then up to *tufig*, and back to **Baitul Makmur** again. Do this three times, following the exact same sequence as the first time. This sequence goes from inhalation to complete exhalation through the nostrils. When returning to **Baitul Makmur**, exhale through your nostrils. Once you feel your breath is exhausted, inhale again, sending it upward to

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Baitul Makmur, and exhale through your nostrils. When you feel your breath is exhausted, inhale again, and when you reach **Baitul Makmur**, then lower your breath down to *nuqta ghaib*. As for the outward exhalation of your breath, it is just as before. When it exits through the nose, and returns through the mouth, cycle this three times, and then guide that *nuqta ghaib* toward the **balung adibunda nabi**—again, three cycles—and the movement of your breath should be no different than before. However, once the breath completes the third cycle within the **balung adibunda nabi**,

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then form the intention to rectify all these external forms; ensure nothing is left overlooked, inside or out. When your breath cycle is complete, let it go gently, without haste; this is the final stage of the breath. Because this is considered the path toward *jenggirong gha farlahum*. Once you have completed all the **zikir** requirements, then repeat *Isfiqnar* thirty times, **Salawat** thirty times, perform a *sujud taqorub* (prostration of drawing near), and after rising from prostration, recite a **munajat** (supplication). In this **munajat**, recite **Surat Ikhlas** thirty-three times, *Falaq* three times, *Nas* three times, and **Fatehah** three times. This is the intention to offer the rewards to your first **guru** and all the gurus before him:

/after

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prostration, the recitation is: “O **Guru**, I and my teachers, and the teachers of my teachers. I offer the reward of my *Salawat* to you, and the praise of my **zikir** to you, hoping it reaches **Allah** and **Rasulullah**, and may you intercede for me in the hereafter, both in this world and the next, and may I receive the help and protection of **Allah**.” Then, rise from prostration, recite **Fatehah**, and then prostrate again, intending to offer [the reward] to the **Four Companions** and all the **Sahabat** (Companions)—the recitation is the same as that for your **guru**. After rising from prostration, recite **Fatehah** again, intending to offer [the reward] to **Kanjeng Rasul-ullah**. The intention for the third prostration is as follows: “O **Habibullah**, O

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Muhammad Rasulallah...

Once all these stages are complete, if **Allah Subhanahu Watangala** shows His love toward you, indicating that you still yearn for the **Robbil Alamin**—meaning your love is incomplete, still longing—then resume the **zikir** without counting or adhering to formal etiquette anymore, following only your own pleasure, but it must still be done correctly. You must choose the correct words

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according to the divine will (karsa).

p.33. the perfect human being, one who is illuminated like the elders in the divine essence (**zhatullah**). This is after the **Prophet**, the descendants of **Adam**, who stand as the illumination of **zhatullah**—they are the **wali mukmin**. If they become one, they are not two; they are not two, the **wali** and the **mukmin**. They are manifested outwardly in the necessarily existing essence (**zhat wajibul wujud**); the **wali** and the **mukmin** are accepted, becoming the shadow of the divine attributes (**sifatullah**). The reality is that the **wali** and the **mukmin** are the shadow of **God Subhanahu Watangala**, who creates the manifest (**wajal**) and the subtle (**qohhar**). The subtle body (**badan alus**) means seven things: speech, smell, hearing, sight—thus the inner prayer (**salat batin**) continues. There are four inner prayers, the first being dominance: speech gathers into hearing, hearing gathers into sight, sight gathers into smell. This means your breath is the place where all subtle things gather. When the breath is regulated, it

gathers into faith (**iman**), then into the Essence (**zhat**)—this is what is called the Hereafter (**ngakerat**). As for the corporeal body (**jisim qohidul qohar**), which is

p.34. the manifested work and the subtle, the subtle body means seven things: speech, smell, hearing, sight—thus the inner prayer (**salat batin**) continues. There are four inner prayers, the first being dominance: speech gathers into hearing, hearing gathers into sight, sight gathers into smell. This means your breath is the place where all subtle things gather. When the breath is regulated, it gathers into faith (**iman**), then into the Essence (**zhat**)—this is what is called the Hereafter (**ngakerat**). As for the corporeal body (**jisim qohidul qohar**), which is

p.35. the remaining thing, that is the world (**dunya**), its end. This is a sign that the material world will be destroyed because the body is a perishable garment. This is because **God Subhanahu Watangala** willed to manifest that everything that is created is perishable, except for the necessarily existing Essence (**zhat wajibul wujud**). This means that the created things serve as a sign of His power over all things, but their end is merely the corporeal body and the subtle body, because the **balung mujabanda nabi** exists. Furthermore, the world (**alam dunya**) and the Hereafter (**alam ngakherat**) will eventually meet after destruction, signifying that human beings have reached the stage of the Perfect Human (**Insan Kamil**). This means

p.36. the **Prophet**, the **wali**, the **mukmin**—the true one who has attained faith through obedience to **Allah**—because all things are truly their shadow. Since the nature of everything is inseparable from its owner, when all created things are destroyed after passing away, they all return to their respective shadow-owners. Therefore, the saying is: *“Inna kama wa inna ilaini roji’un”* (Indeed, we belong to **Allah**, and indeed to Him we will return). This is what the Imam recites during prayer when he has attained faith through obedience to **Allah. Wallahu a’lam bishawab**. Forgiveness be upon them. Now, this is the description of Islam for someone whose faith is merely **taghyur** (changing), even if they have memorized many books

p.37. and performed their prayers regularly, yet they remain veiled in their sight, their hearing, and their speech is not truly directed. If such a Muslim still worships two beings, it is because what they rely on is only the apparent. As long as they have the **Shahadat**, prayer, and fasting, their deeds will certainly be accounted for because they exist in this world. If they do not receive [guidance] from the one with power in this world, their worship is ruined, even if they recite the **Qur’an**; it is only new in their perception, because the **Qur’an** exists and was truly created; there is no

there is no difference between the **Qur'an** and the books they call ancient (**kodim**). This is because one cannot touch the **Qur'an** without ablution (**wudlu**). This is because they do not yet know their own heart, fearing that if they call it mere creation, they might call faith something else. The **Qur'an** is in reality what is called faith, but only according to their own limited understanding. Some Muslims say regarding the **Qur'an** that it is neither new nor ancient. If they speak this way, they are only halfway, because they are still afraid and doubtful. Their hearts label it as new, fearing the commands of the book, because every kind of book states that the **Qur'an** is

its seed. They want to call it ancient because the **Qur'an** is clearly created and real, but they do not yet understand the inner reality that the **Qur'an** is both new and ancient. Their faith is still present, but it is *taghiyur* faith. This is because they still worship two things: first, the belief that one who believes in the Hereafter (**ngakherat**) is afraid of making a mistake; second, [worrying about] what they might gain in this world, which they treat as a **pangarit** (trap/net). If a person is like this, they will not receive help from **Subhanahu Watangala** if they hold such contradictory beliefs. The world

is a **pangarit** if they dare to doubt their knowledge. The cause of their doubt is **Iblis**. True faith, however, if it receives knowledge, even if the heart is dark, is not troubled. They should ask a **pandhita** (sage/priest) who has attained faith in **Allah**. If they are ashamed to be called ignorant, that is a sign they have succumbed to **Iblis**—this is *taghiyur* faith—because they rely only on performing the five daily prayers and **takbir**, as this is only what the book promises. Yet, all sins are surely forgiven, but they do not realize they have become hypocrites (**munafiq**). If one has *taghiyur* faith, eventually, if they receive help, they will surely cast that *taghiyur* faith away toward a **pandhita** who has attained faith in **Allah** (*amantubillah*), because *amantubillah* faith originates from *taghiyur* faith. However, those who claim to deny the **Qur'an** have surely manifested the influence of **Iblis** both outwardly and inwardly; this is clearly visible. Their faith is lost, overwhelmed by **eg'aethan** (infidelity). They will act out of fear (**kholil**); if their blood is shed, **Insya'Allah**, it will be accepted. As for the meaning of *amantubillah* faith, it is the **Prophet**, the **wali**, the **mukmin**. The meaning of *taghiyur* faith is the sinful **mukmin** (*mukmin fasiq*). The *fasiq mukmin*, if they receive help from the **Robbil'Ngalamin**, becomes a special **mukmin** (*mukmin khos*). If the *mukmin khos* advances further, they become *mukmin Ngan*. If the *mukmin Ngan* receives help and advances, they become the most special **mukmin** (*mukhowasil khos*). This means those **wali** called *khowsil khos* have faith that has advanced from *mukmin khos* to *mukmin Ngan*—this faith is called *makbul* (accepted). When they advance to *mukhowasil khos*, their faith is called *hidayat* (guidance). As for the faith of the **Prophets**, it is called *maksum* (infallible) faith. These three faiths are the origin of

amantubillah faith. In the perspective of the *alif*, the **Prophet's** faith is *maksum*, with **Alif** as its reward. The **wali's** faith is *hidayat jabari'Alif*—

that is, **Alif**. The **mukmin's** faith is *makbul*. The meaning of *maksum* faith is that which is protected. The meaning of *hidayat* faith is that which is followed. The meaning of *makbul* faith is that which is accepted. As for the meaning of *taghajur* faith, it is the faith of the sinful person (*fasiq*). The *fasiq* person, the meaning is that they acquire what they fear, and what they desire, if the sinful Muslim ends up becoming a hypocrite (**munafiq**), their *taghajur* faith is lost; it becomes **mardud** faith (rejected faith), meaning the faith that has been rejected, the faith of the cursed (**lakmatullah**), because the Muslim who becomes a hypocrite is cast out to the cursed infidel (**kafir laknatullah**). The cursed infidel is bound to the cursed **Iblis**. May **Allah** protect us from him. O **Abdul Hamid**, never give your heart even a little to the **Qur'an**, but remember that the **Qur'an** is the manifestation of unseen faith. The **Qur'an** is truly the word of **Allah**; the backbone of the **Qur'an** is why it is called *bahelmukhit*. The **Qur'an** is a sign of the shadow of the name of the creator (**muknit**). O

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Abdul Hamid, know that within the **Qur'an** nothing can be changed. What is visible—its letters, the placement of its *juz'* and *surah*, and all its physical components—has been found to correspond to the existence of this entire universe. It is certain that the **Qur'an** is complete in its container; the thirty *juz'* are the form of the **Qur'an**, and the *surah* count is one hundred and five. O **Abdul Hamid**, the *juz'* and *surah* of the **Qur'an** converge in **Surah Fatehah**; this is why the count of the **Qur'an's** *juz'* and *surah* is short by one.

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This is because **Fatehah** is a *surah* that acts as the seed of the **Qur'an**. This is why the standing of prayer (**solat**) requires **Fatehah**. Prayer cannot stand without **Fatehah**, which acts as its seed. **Fatehah** is contained within **Bismillah**; **Bismillah** is the seed of all the knowledge belonging to the **Robbulngalamin**. The letters of **Fatehah** are one hundred and twenty-five, and **Bismillah** has seven or eight verses. **Allah** in **Bismillah** has twenty [letters/components] that serve as its seed. **Bismillah** is pure: the meaning of purity in **Bismillah** is *naqtu ghaib* (hidden point), and this *naqtu ghaib* manifests in the *mim* of **Bismillah**; the meaning of the *mim* of **Bismillah** is *nuqot nurullah* (point of divine light). *Nuqot nurullah* is the **Prophet Muhammad s.m.**, and *nugotulghoi* is the **Archangel Gabriel**. Thus, *nuqot ghaib* and *nuqot nurullah* converge. This convergence forms the backbone,

called *nuqot ghaib* and *nuqot nurullah*. This convergence forms the backbone, called the **Qur'an**. Therefore, the **Qur'an** cannot be called new, because *nuqot ghaib* is its seed, and *nuqot nurullah* is ancient (**qodim**), not new. This is why the **Qur'an** is called faith, because it is the sign of the existence of **Prophet Muhammad s.a.w.** and **Archangel Gabriel**—the **Qur'an**. As for the *sine* in **Bismillahi**, it is the structure leading to **Subhanahu Watangala**

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in this world. This means that infallible faith (**iman maksun**) descends to the world once more. Only two types of faith remain dedicated to the **Robbilngalamin** in this world: **Hidayat** faith and **Makbul** faith. These two exist until the **Qiyamah** (Resurrection). As for *maksum* faith, it no longer descends to the world, because it has been replaced by the **Qur'an**. The **Qur'an** itself is the form of *maksum* faith, *hidayat*, and *makbul* faith combined into one, mimicking the actions of *maksum* faith. *Makbul* faith is realized through the world, *hidayat* is intermediate; this is the form of

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the seed of the unified three faiths. The letters of the three faiths are unified in the letter *sin*, which becomes the shadow of **Alif**. The letters are *awang-awang* (empty/void), meaning two, upper and lower, which possess: the upper part is *taghiyur* faith, and the lower part is *mardud* faith (**iman**).

The *mardud* faith originates from the letter *dal*, meaning *dal* is the world (**dunya**). The world, in the end, is ruin, because all the descendants of **Adam** who obey the cursed **Iblis** will ultimately be ruined, remaining eternally in hellfire. This is the manifestation of the seed of all faith: the recitation "*Asjhadu*," meaning *sin* has gathered with **Alif**, so **Iblis** cannot be favored. The meaning of *dal* is that we are being tested, **Wallahu a'lam ghafarolahu**. Regarding faith, the seed of the four letters of the **Shahadat** is: "O **Abdul Hamid**, the recitation of the **Shahadat** is this: '*Asjmadu an la ilaha illallah wa asjhadu anna Mohamadar-rusulallah*.'" The outward manifestation of these two phrases forms two attributes: *astaghnak* and *aftakor*. The meaning of *astaghnak* is: "*La ilaha illallah*," and *aftaqariku* is: "*Mohammad rasulullah*." The attribute *astagmnak* thus manifests, as **Allah's** eleven attributes of essence (**sifat dzat**) are manifest: existence (**wujud**), eternity (**kidam**), persistence (**baqok**), differing from contingencies, self-subsistence, unity (**samingan—tawhid**), all-seeing (**basiron**), speaking (**kalam**), all-hearing, all-powerful, all-knowing. The attribute *astaqor* manifests **Allah's** nine attributes of action (**sifat ma'ani**): power (**kodrot**), will (**irodat**), knowledge

(**ngalam**), life (**khajat**), power-possessing (**kodiran**), will-possessing (**mridan**), knowing-possessing (**ngaliman**), life-possessing (**khajan**), speaking-possessing (**wandaniyat**). These make up **Allah's** twenty attributes. These twenty attributes form four main attributes that point to the essential name (**isim zhat**): This is **Hu** (*Jalla Jallaluhu*), the attribute of **His** essence, meaning *wujud* (existence). And finally, the attributes of perfection (**sifat kamala**), which are the negative attributes (**sifat salbiah**), meaning *kodam* (eternity), *baqok* (persistence), differing from contingencies, self-subsistence, unity. There is no beginning or end to **His** existence. The attributes of action, meaning *kodrat* (power), *irodat* (will), *ngalim* (knowledge), *khajat* (life), *samingan* (unity), *basiran* (all-seeing), *kallam* (**Alif**). **Alif** represents the perfection of the derived attributes (**sifat ma'nawiyah**), meaning power-possessing, will-possessing, knowing-possessing, life-possessing, hearing-possessing, seeing-possessing, speaking-possessing. O **Abdul Hamid**, the manifestation of the essential name (**isim zhat**) is called the great incantation (*aji sindhung*). This is its form: "I invoke the dispersed wanderer, I am here, the Great One, I am rich in My power, I am the ultimate, I am perfect. Stand firm upon the island of gold, reigning over all spirits that exist—the spirits of fire, spirits of wind, spirits of water, spirits of earth, spirits of iron, spirits of **Prophet**, spirits of **wali**, spirits of **mukmin**, spirits of **angel**, spirits of *jin*, spirits of **devil**, spirits of the sun, spirits of the entire cosmos, all prostrate to me, I am the Great King within the chest of mankind. I am the King who is the shadow of **zhatullah**; *La ilaha illallah* has no perfection except through **Allah**. I am the Great King in My own palace, the walled perimeter of My vastness, the King rich with the wealth of the **Prophet**, the Great King whose clasp is the perfect King. Affirm **La ilaha illallah, Mohammadurrasulullah**. I invoke a thousand spirited horses, my manifestation is **Sifat Jalal**; then I am within you, O human, what is the oversight of my essential spirit? I invoke a thousand spirited horses, my manifestation is **Sifat Jamal**; then I am within the feeling of the human being, what is the oversight of my unseen nature? **Allah** is manifest, ruling over the land, the mountains, the west—never separate, never merged, I am with **Allah**. I invoke **Allah Tangala's** thousand manifestations, **Sifat Qohhar-ullah**, residing in the cave of my womb. **Sifat Kamalullah** is seated by my feeling, seated by **Allah** in my reality, so that **Allah** is my body, taking on various forms and colors: white, yellow, green, red, black. Thus, my reality becomes one thousand. I invoke the dispersed one, the invoked one, gather my nine faculties (**pancodriyan**) together into one. When my faculties are gathered,

p.56. gather them so that there is no discernible feeling, then create this *aji sindhung*. Wherever you wish, remain watchful over your own city, or gather all of this *aji sindhung*, which serves as the entrance, the emergence of the essence of **Hidayatullah**—the true living essence. The practice of *aji sindhung* has three parts. First, guard against eating and drinking [forbidden things]:

remember the two prohibitions—do not be lax in **haram** or **makruh** actions. Second, guard against adultery (**zina**), theft (**mamutnik**), and becoming a shaman (**dhukun**). Third, patience is the way of *aji sindhung*. Once you have been granted the ability to perform these three actions for the world (**kobbilalamin**), your station is established. Your sight is the **Shahadat**; your conviction is as follows: I am the manifestation of the Divine Essence (*sirullah*); I possess no feeling other than the feeling of **Allah** (*zhatuhu zhatullah*). I possess no power other than the power of **Allah** (*Hidayatuhu*). The garment I wear is **Jalalullah**; the sash upon my head is **Jamalullah**, my reality; the umbrella over me is **Qohharullah**; the *sindhung liwung* becomes the blind one, which is **Kamalullah**, the blessing of **Rasulullah**. My left hand is for all the **Prophets**; my left fang is to remember the world so that I remember **La ilaha illallah Mohammar-rasulullah**. The *aji sindhung* has many forms, but this is the essential one, not merely the utterance. One who speaks thus possesses the utterance of the **Shahadat**. If you desire the manifestation of the *aji sindhung*, be watchful of its four pathways: first, breath (**napas**); second, non-breath (**tan napas**); third, the incoming breath (**anapas**); fourth, renewal (**nupus**); fifth, the backbone of existence (**janggeringing wujud**). Each has its own distinct pathway, this is the domain of *aji sindhung*, because it is the model of the macrocosm. The four aspects of *aji sindhung* are like kings in their respective courts. If you desire the manifestation of *aji Sindhung*, ask **Subhanahu Watangala**, the **Wahidul Qonhar** accompanied by **Hidayatullah**. This means: I possess nothing except the will of **Allah** (*darojatunu darajatullah*). I possess no name except the name of **Allah**, the necessarily existing Essence. Once you assent, everything you ask of **Gusti Allah Subhanahu Watangala**, the **Wahidul Qonhar**, **Insya Allah**, will be granted, and it will be complete.

It is certain, **Sheikhul Lazhi Fiq Arbanga**, **Wallahu a'lam bishawab**. Forgiveness be upon them. Now, **Adam's** description: the one called human (**wong**) is the backbone; the one called *manungsa* is his speech; the spirit (**sukma**) is his work; knowledge (**ngilmu**) is his spirit; life (**urip**) is his conviction. As for **Adam** whose world has vanished, the one called an animal (**khewan**) is its backbone; what is spoken is its speech; what is called ignorant (**bodho**) is its basis; what is called **Satan** is its decree; and what is called death is its conviction. **Wallahu a'lam**.

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Now, these are the intentions for the prayer of the heart: "I intend, for the manifestation of **Allah**, *Allahu Akbar*." This is the intention for the prayer of the spirit: "I intend the eternal life of **Zhatullah** through the life of **Allah**, *Allahu Akbar*." This is the intention for the prayer of the spirit: "I intend the perpetual truth,

there is no truth, and there is no power except through **Allah**, *Allanu Akbar*." This is the intention for the prayer of life: "I intend my life, **Zhatullah**, that **He** is the truth, that **He** is" There is no god but **Allah**, **Allah** is the greatest." All things are judged by their essence;; spirit; life; Furthermore, the explanation of Islam, except for what **God Almighty** willed to be perfected in **God Subhanahu Watangala**, consists of three things: the prophet, the saint (*wali*), and the believer (*mukmin*); Islam comprises four aspects: first, true Islam (*islam khakiki*); second, corrupt Islam (*islam pasiqli*); third, apostate Islam (*islam murtad*); and fourth, hypocritical Islam (*islam munafiq*). True Islam means one dare not abandon even the slightest command of the **Qur'an**. If one is not permitted to remain in their land, they should leave and gather with others who practice Islam, following the command of the **Lord of the Worlds** found in the **Qur'an**. As for corrupt Islam (*islam fasiqli*), they fear abandoning the commands so long as they are not explicitly forbidden, but internally, the gratitude of their hearts never ceases.

They ask the **Lord of the Worlds** that the commands of the **Qur'an** be enacted in the land. As for apostate Islam (*islam murtad*), they have forgotten the commands of Islam in their use, clothing, speech, and diet; nothing is rejected so long as it pleases them, so their life is like that of an animal. As for hypocritical Islam (*islam munafiq*), their worship and solemnity are constant, and they speak as if citing scripture, but their hearts utterly refuse to follow the teachings of the scripture, fearing it will bring harm to their bodies or minds, instead conforming to whatever commands are currently prevalent.

Thus, their lives resemble that of **Iblis** (Satan). There is also a saying regarding two types of infidels: one type is hostile to Islam, the other is hostile to God. In a land of Islam that is already ruined, the infidel hostile to Islam cannot prevail, while the infidel hostile to God is akin to an animal. The meaning of **infidel** (*kapir*) is categorized into four types: first, *kapir khasanah*; second, *kapir nahiah*; third, *kapir billahi*; and fourth, *kapir nasbi*. On **Friday**, the month of **Safar**, the eleventh day, in the year...

The **Hijri** era / *minasjamsi mulki minallahi min walijin wala nasir*. Decree of the **Ruler of Java** originating from **Kyai Ageng Mataram**, **Kyai Ageng Mataram** begat **Sultan Mantaram**, **Sultan Mantaram** begat **Sultan seda Krapyak**, **Sultan seda Krapyak** begat **Sultan Ngabdulrahman**, **Ngabdulrahman** begat **Sunan Pleret**, **Sunan Pleret** begat **Sunan Mangkubuwana**, **Sunan Mangkubuwana** begat **Sunan Prabu**, **Sunan Prabu** begat **Sultan Mangkubuwana** who reigned in **Ngayoga**, **Sultan Mangkubuwana** of **Ngayoga** begat **Sultan Lelana**, **Sultan Lelana** begat **Sultan seda Kedhaton**, **Sultan seda Kedhaton** begat **Sultan Ngabdul Hamid**—these are **Kyai Ageng Mantaram**, **Sultan Mantaram**, **Sultan seda Krapyak**, **Sultan Agung**, **Sunan Mangkurat**, **Sunan Mangkubuwana**,

Sunan Prabu. This was the manifestation of **God's Revelation** (*wahyuning jawata*), on the night of Thursday, the eleventh day of the month of **Ruwah**, the first day of the year **Wawu**, in the city of **Makasar**. Then came a sign from **God Almighty**, **Fakir Ngabdul Hamid** observed the adversary, who was intensely furious due to a striking appearance that caused great awe, and whose voice sought out the sleeping place of **Fakir Ngabdul Hamid**. When **Fakir Ngabdul Hamid** heard the voice and saw the appearance, he was greatly startled by its magnificence. **Fakir Ngabdul Hamid** became extremely fearful, trembling throughout his body, unable to sleep, filled with dread. The adversary sought out **Fakir Ngabdul Hamid** and approached him, accompanied by rumbling and crashing sounds.

The crashing continued. **Fakir Ngabdul Hamid** grew more frantic, feeling like a fighting rooster facing a tiger. Then, the adversary approached the sleeping place of **Fakir Ngabdul Hamid**, but **Fakir Ngabdul Hamid** had surrendered to **God Almighty** and turned away from anything other than **God**. Then the adversary of religion began to accost **Fakir Ngabdul Hamid**. When **Fakir Ngabdul Hamid** observed the adversary's form, he shook even more, all his strength depleted, leaving him without power. **Fakir Ngabdul Hamid** watched the form of the adversary of religion: it resembled a striped tiger but walked like a human. Its fangs were the size of a small boat, and its arms were like a human arm, yet its fangs were its own. **Fakir Ngabdul Hamid** was carried away because he could not speak and simply obeyed. Yet, he recognized that one adversary was a tall, thin, young woman.

She led **Fakir Ngabdul Hamid** away, and he could not move, but **Fakir Ngabdul Hamid** had already placed his trust in **God Almighty**, which resided in his heart. They arrived at a place where the two adversaries were, resembling a magnificent building. There, **Fakir Ngabdul Hamid** was told to sit, and he sat, while the two people stood. **Fakir Ngabdul Hamid** spoke: "What will you do to me?" The adversary responded: "I will consume you," speaking in the voice resembling the tiger, while the human figure stood silently to the left. **Fakir Ngabdul Hamid** commanded: "If you intend to devour me, come and swallow me quickly." They lifted him up to swallow him, but **Fakir Ngabdul Hamid** saw nothing but **God** and remembered reciting **Surah Al-Ahad**. Then, a grace from **God Almighty** enveloped **Fakir Ngabdul Hamid**. The adversary began to tremble and could not overcome **Fakir Ngabdul Hamid**. Then the adversary spoke: "If you can, **Abdul Hamid**, kill me. It is certain that **Java** will belong to you." Then **Fakir Ngabdul Hamid** spoke calmly and vigilantly to the aged adversary: "If **God wills**, I will see your end." Empowered by **God's** grace, **Fakir Ngabdul Hamid** was given strength and courage, so he stood up, approached the adversary, found the solar plexus, struck it, and the first one fell dead, begging to be returned. They returned him, and both died facing

north-west at the solar plexus. After the two adversaries of religion died, **Java** was secured and returned to **Fakir**

Ngabdulhamid once more.¹ **It is finished, God knows best.**²

On Monday night, the twenty-third day of the month of **Sura**, in the year **Ehe**, a voice was heard: "**Fourteen years remaining.**"[^3]

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Watangala who possesses **Wajala** who is unique and singular, is no different from the saint (*wali*) and the believer (*mukmin*). Hence, the writing of the **Qur'an** has not yet descended to the world, because the foundation of the **Qur'an** is the saint (*wali*) and the believer (*mukmin*), who came after the prophet by the will of **God Subhanahu Watangala** who possesses **Wajala** who is unique and singular, and who also commanded the saint and the believer to bear witness to everything in the world, both the bad and the good, belonging to the **Lord of the Worlds**. A sign that the end of the age of this world is approaching is that the structure will change, meaning:

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the realm will change; nothing will remain permanent, nor will anything be spared from change. This means that when the world is about to conclude its time concerning the **Qur'an**, the writing will be recalled to **Laukhilmakhmut**. The saint (*wali*) and the believer (*mukmin*) will all have returned to heaven, none remaining in the world. The descendants of Adam who remain in the world are all wicked. This means that they have become accursed infidels (**laknatullah**); their bodies are like animals, and the life force (*nyawa*) of the accursed infidel (**laknatullah**) is **Iblis laknatullah**.

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This is the sign that when the world is about to conclude its time concerning all good and truth, everything has already been recalled by the **Lord of the Worlds** to **God Subhanahu Watangala** who possesses

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Wajala who is unique and singular, ☉☉☉. These are the prophet, the saint (*wali*), and the believer (*mukmin*); thus, these three are the essence, four, because the prophet, saint, and believer are truly one core essence, they are unified. They serve as the repository—the **wayang** (shadow puppet) of the unseen **Divine Essence** (*zhatullah*). When the manifestation of the Divine Light (*nurullah*) becomes the two phrases of the **Shahada**, which is the seed of faith, it appears as follows ³:

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Great or small. “**Sjin**” signifies the faith of guidance (*iman hidayat*); the faith of guidance is the faith of the saints (*wali*) who receive guidance to enter the faith of **Amantubillah** (*iman amantubillah*), which gives one the courage to destroy the world. “**H**” signifies the accepted faith (*iman makbul*) and the conditional faith (*iman taqhiyur*); hence, there are two faiths, accepted and conditional. This is because of the void (*awang-uwung*); the meaning of the void is seeing above and below. Below means ‘existence’ (*ana*), above means ‘the void’ (*suwung*). “**Dal**” signifies the rejected faith (*iman mardud*); the meaning of

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the rejected faith belongs to all accursed infidels (**laknatullah**), because the meaning of “**Dal**” is the world. Thus, the conditional faith (*iman taqhiyur*), if it regresses, becomes rejected; if it progresses, it becomes accepted. These two faiths are the final balance willed by the **Subhanahu Watangala**, the preserved faith (*iman maksum*) and the rejected faith (*iman mardud*). The preserved faith belongs to the **Prophet Adam Ngalahissalam**—that is, the preserved faith of **Amantubillah**—this is the meaning of the preserved faith. The rejected faith belongs to **Iblis laknatullah**, whose faith is certainly rejected. As for the definite faith that resides within me, the preserved faith belongs only to **Prophet Adam Ngalahissalam**, beginning with

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and all the Prophets, because all the Prophets were encompassed by a hidden divine essence when they were still unseen; the Prophets were destined for the preserved faith. As for the conditional faith (*iman taghiyur*), it is destined for all children of Adam, because the design for all children of Adam is twofold: half will become inhabitants of heaven,

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and the other half will become inhabitants of hell. If the conditional faith (*iman taghiyur*) regresses toward the rejected faith (*iman mardud*), it is certain that the child of Adam will become an inhabitant of hell. This is because the rejected faith belongs to **Iblis lakmatullan** as long as he exists, but the conditional faith is determined after the accounting of the child of Adam. As for the two faiths, accepted (*makbul*) and guidance (*nidayat*), they depend entirely on the **Will of the Lord of the Worlds**. As for the conditional faith (*iman taghiyur*), the sign that it will progress toward the accepted faith (*iman makbul*) is firm adherence to the faith of **Amantubillah**; if helped, one achieves the accepted faith (*iman makbul*). If one progresses further, it becomes the faith of guidance (*iman hidayat*). These three faiths are the lineage: preserved (*maksum*), guidance (*hidayat*), and accepted (*makbul*), all born from the faith of **Amantubillah**. The meaning of the faith of **Amantubillah** is that which is placed above the conditional faith (*iman taghiyur*); this serves as the path leading to these three faiths.

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The difference between the prophet, the saint (*wali*), and the believer (*mukmin*) is this: when a prophet's faith is **Amantubillah** and they reach maturity, they become preserved (*maksum*). Saints (*wali*) and believers (*mukmin*) initially share the conditional faith (*iman taghiyur*); upon maturity, their ascent to the faith of **Amantubillah**, leading to the accepted faith (*iman makbul*) or the faith of guidance (*iman hidayat*), is entirely up to the **Will of the Subhanahu Watangala**. As for these three faiths, each has its own characteristic actions: preserved faith, guidance faith, and accepted faith. Because the preserved faith is practiced after the time of **Prophet Muhammad** (peace be upon him) has passed in this world—that state is called *jinnabat* (ritual impurity). Thus, the saying is, “Do not require ritual purity (*jinabat*); I already possess *jinabat*,” because the inner state (*batin*) is already purified by the purest water, called *jinnabat sinarawedi*. As long as one remembers these three things internally, it is called *jinacat sinarawedi*; there

is no need for water, lest one become cold. The perfect statement is that *jinabat sinarawedi* is the purest and most perfect water, and it is not cold.

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The statement above clearly shows that *jinabat sinarawedi* is purer when compared to *jinabat* based merely on intention, similar to the five daily prayers and the five prayers [a repetition or clarification]. However, both prayer and *jinabat* flow based on intention, which is external but truly the basis; both are valid, but the latter lacks superiority. The state called *jinabat sinarawedi* is like the five prayers; one must be mindful of that supremely pure water, because it passes through two points, and its unseen aspect resides within **Baitul-Makmur**. If you desire this to descend into the heart after the union of sensation is achieved in the **Cup of Jewels of Astagina** (*cupu manik astagina*), and if this desire is not appropriate,

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it will incur the intense wrath of the **Lord of the Worlds**, because that is the intimate connection between the servant and **Subhanahu Watangala**—the living water. Therefore, if one does not observe proper etiquette, its descent is forbidden. This means marriage, and one must remember the intention when carrying out the commands of a true Muslim. If you have understood the essence of this sacred water and the guidance of the teacher. The practice of *jinabat sinarawedi* is: after performing the *jinabat* bath, one should intend to pray the purification prayer (*sembahyang kifarat*) as the most excellent act, or simply remember the **Lord of the Worlds** and ask forgiveness for one's forgetfulness.

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This is called *jinabat sinarawedi*, so it covers both states. The same applies to prayer. When the external and internal states unify, it is called *sembahyang sinarawedi* (Purification Prayer) ✕. Furthermore, a woman no longer needs formal marriage, because the union of man and woman is already established internally; this is the primary inner marriage (*nikah batin*). Likewise, whatever food one desires is good, as it represents worldly abundance, as long as one is not constrained by others. The statement above is essentially the teaching derived from **Iblis**, but the world does not belong to **Subhanahu Watangala**, who is unseen and hidden. Heaven, in contrast to the world, has definite boundaries, because

the world serves as the boundary between heaven and hell. The inner marriage (*nikah batin*) consists of two things: first, offspring; second, the spirit's entry into the body. Thus, **Iblis's** intention in promoting union between male and female is this: as long as their desires align, it is called inner marriage, and there is no forgiveness for them (*ghofarolahum*)⁴. The basis of acceptance is faith; the meaning of faith is **Amantubillah**, not conditional faith (*iman taghiyur*). The meaning of **Amantubillah** is believing and trusting in the commands of the **Lord of the Worlds** as found throughout the **Qur'an**, obeying what is commanded. As for what is forbidden, it must be avoided. Regarding worldly matters, one should not calculate fortune or misfortune, for the body belongs only to **Subhanahu Watangala**, because this body shares in the same reward. Similarly, this world and all its contents are a reward, and those who receive this reward are humankind. This is the sign of future fortune or misfortune, which is the determination of a human being who already believes in **Amantubillah**, recognizing no one beloved other than **Allah**. Everything seen or heard is no different from the wonder of the **Lord of the Worlds**—it is the sight and hearing of the true believer (*mukmin*). This is because every part, the external and the internal, is undeniably subject to the Power and Will of **Subhanahu Watangala**, the One and Singular, the Overpowering (*wahidul kohhar*). There are three characteristics of conduct in the world: patience (*sabar*), gratitude (*syukur*), and contentment (*ridlo*). Patience means remaining steadfast when affliction strikes. Gratitude means being thankful when blessings arrive. Contentment means submission to **Allah's** law, because the determination is that there is no one beloved other than **Subhanahu Watangala**, the One and Singular, the Overpowering (*wahidul kohhar*), as long as their faith remains unbroken. Faith means the commands of the **Lord of the Worlds** found within the **Qur'an**; this is the external manifestation, thus leading to these three virtues, as they have surrendered and trusted in **Subhanahu Watangala**; this signifies a firm belief in faith. Because there are no other commands outside the **Qur'an**, these three virtues must not be abandoned, as they relate to the attributes of **God Almighty**. Furthermore, the anchors are three: first, prayer (*solat*); second, remembrance (*zhikir*); third, reading the **Qur'an**. These serve as signs that a human being has fully grasped and truly protected the attributes of **Subhanahu Watangala** in this world; they will certainly fear these three things deeply, as they are the **Divine Presence** (*afngalullah*). The **Qur'an** must be opened every day without fail, because the **Qur'an** is like the body; its text is like the form, its letters are like the movements of the body, and the recitation of the **Qur'an** is like the true life of **Subhanahu Watangala**, may He forgive them. Therefore, you must not touch the pages of the **Qur'an** unless you have purified yourself with ablution water (*wudlu*), except in cases of dire need, because the **Qur'an** originates from

God Almighty and is supremely pure, just like the five daily prayers, because prayer is the external manifestation of the **Qur'an**, becoming

the **Perfect Human** (*Insankamil*), who serves as the means to manifest the unseen attributes of the **Lord of the Worlds** found throughout the **Qur'an**—that is, the prophet, the saint (*wali*), and the believer (*mukmin*). The difference between the **Qur'an** and the one hundred other revealed books, including the **Qur'an** belonging to **Subhanahu Watangala** in truth, is that the **Qur'an** serves as the root of the one hundred and three, which is why the descent of the **Qur'an** was reserved until last, by the will of **Subhanahu Watangala**, who made it a sign that perfection had been reached. The distinction between the **Qur'an** and the one hundred and three other books is: “**Bismillah**.” Indeed, “**Bismillah**” is the **One and Singular, the Overpowering** (*wahidul kohhar*); thus, every **Surah** begins with “**Bismillah**” in the **Qur'an**—a sign that one is speaking the name of **Subhanahu Watangala**, the **One and Singular, the Overpowering**. Therefore, every **Surah** begins with “**Bismillah**” in the **Qur'an**. The **Surah** signifies the command of the **Lord of the Worlds** to all followers of **Prophet Muhammad** (peace be upon him and his family), male and female believers who have received faith; therefore, the **Qur'an** is incumbent upon them and must be upheld well, because remember, everything has a root. Thus, the letters of the **Qur'an** involve variations: short, long, thick, thin—these are signs of all the attributes (*maluk*). Furthermore, the degree of each element—long, short—relates to lifespan; thick, thin relates to sin; the *tasjid* (stress mark) relates to the path after death, a sign that these elements cannot be ignored, for it is certain that deviation from any of them leads to the path of death or destruction of all worldly attributes. Therefore, be careful not to neglect the **Qur'an** every day,

because the **Qur'an** is the external manifestation of the testimony of faith (*shahadat*). Thus, the true form of the testimony of faith is not apparent because it is the seed of all knowledge. When a seed is planted, its form is not visible until it sprouts, but the root that is seen, the fruit, and the taste of the testimony of faith are apparent. The root is the testimony of faith, which is prayer (*solat*); the fruit of the testimony of faith is remembrance (*zhikir*); and the taste of the testimony of faith is the **Qur'an**. These three—root, fruit, and taste—are visible first to the eye. The prayer, the five daily prayers, is the root of knowledge; the remembrance of the **Good Word** (*Kalimah Toyibah*) is the fruit of knowledge; and the **Qur'an** is what

represents the taste of knowledge, because taste is faith. Faith means the command of the **Qur'an**; therefore, it is not permissible to claim that there are two forms of taste, root, seed, and fruit; it is certain that they are all of the same nature. Their culmination is in the **Perfect Human** (*Insankamil*), who serves as

the external manifestation of the attributes (*sifafulan*), and the actions of the **Perfect Human** serve as the external manifestation of the **Divine Presence** (*afngalullah*), and the commands of the **Perfect Human** serve as the external manifestation of the **Divine Essence** (*zhatullah*). This refers to **Prophet Muhammad**, the Messenger of **Allah** (peace be upon him and his family), who is the **Perfect Human** and serves as the external manifestation of

all attributes of knowledge. Furthermore, the body of the believer (*mukmin*) and the dwelling place of the **Qur'an** are truly not two, yet not one. The dwelling place of the **Qur'an** and the body of the believer are one, so a believer cannot be separated from the dwelling place of the **Qur'an**, because the dwelling place of the **Qur'an** serves as the body of faith, and every command within the **Qur'an** has transferred to become your own body, which serves as the dwelling place of the **Qur'an**. This is because every recitation in the prayer is nothing other than the **Qur'an** until its completion; the remembrance of the **Good Word** (*Kalimah Toyibah*) until Whatever exists, everything called *dhikr* is the **Qur'an**; therefore, it is not permissible for your physical being to be considered separate from the **Qur'an's** being. However, if one neglects prayer, then your physical being and the being of the **Qur'an** are certainly separate, because the **Qur'an** commands, and you are the one who carries out the command. Thus, it is obligatory if you do not pray, even if you are only reciting the **Qur'an**, do not be careless about your capacity, because this is like appearing before a **King**; if there is a will, it is certain that you are the one who must execute it. Therefore, if you receive favor, you will enter that **King's** presence / this is the textual evidence (*dalil naso*)... *nasa nusiri wa sirhu*...

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Remember everything concerning the lineage of **Adam**...⁵

All of this world belongs to the **Lord**; this is the saying of **Allah Subhanahu Wata'ala**, the All-Mighty, the Unique, the Subduer, which means that a human being who has reached true, genuine faith—a human being who has reached perfection—can never be separated from the **Power and Will of Allah Subhanahu Wata'ala**, the All-Mighty, the Unique, the Subduer. Indeed, it is already acknowledged that humanity is / immensely powerful... becomes...

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...all forms of true beauty. If those who exist in this world have not yet realized their own selves, then they have truly not yet realized their **Lord**. If they do not realize their **Lord**, then nothing in this

transient world matters, unless they have detached themselves from all the beautiful forms of this world. Once a person has detached themselves, then they will truly be able to grasp the knowledge of three matters: *Akhadiat* (Oneness of Essence), *Wahdat* (Unity), and *Mahadiat* (The Place of Unity). *Akhadiat* is the essence of knowledge, yet even in the unseen (*ghaib*), *Akhadiat* is not yet clearly manifested. **Abdul Hamid** says that **Allah Subhanahu Wata'ala** relates the realm of *Akhadiat* to the realm of *Wahdat*. The beginning of the manifestation of the realm of *Akhadiat* comes from the realm of *Wahdat*. **Abdul Hamid** identifies three aspects: “*Ngasiaqi*,” “*Ngasiqu*,” and “*Maksuq*.” This is what *Ngasiqu* looks like, and this is what *Maksuq* looks like; this is **Abdul Hamid**. **Allah Subhanahu Wata'ala** wishes to look upon His unseen majesty, serving as the pathway. Thus, the manifestation of each one is called **Insan-Kamil** (The Perfect Human), who exists in the realm of *Wahdat* and serves as the foundation of the Divine Essence, which is the manifestation of the **Divine Essence**.

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This means that the inside of your heart becomes illuminated because of faith, just as the sun is within the great cosmos (*alam kabir*). This means that what is called the great cosmos is your heart, so you will no longer be in doubt about the unseen majesty of **Subhanahu Wata'ala**. As for prayer, it is the gathering, and it serves as the outward sign of **Insan-Kamil**. As for *dhikr*, it is the form of the **Shahadah** (Testimony). The **Shahadah** is like a mighty, destructive fire, while faith in the heart is like the sun, and all forms of milk—

Remember the place of the **Qur'an**, because it serves as the vessel for outward faith. The **Qur'an** was made as a reminder of the majesty of the **Lord of the Worlds** for those in this world and for the hereafter, because the **Qur'an** is the outward sign of faith and serves as a witness to your right and wrong in the world. If you have fully completed what **Allah Ta'ala** wills for you in this world, then the reality of the **Qur'an** will never vanish; the **Qur'an** has merged into your very being. This means that if you are deeply afflicted, you will face the agony of death (*sakaratul maut*). Indeed, the agony of death is the pathway for your return to eternity. Likewise, **Allah Subhanahu Wata'ala**, the Unique, the Subduer, willed for your existence in this world: you arrive as a baby, live in the world until you die. Therefore, one must remember while being in the world that from infancy you become a child, and the child reaches puberty. Puberty is the time when you must be careful, as it is the cause of your fortune or misfortune in the world. When you eventually return to the final stage, after marrying and becoming a father, that is when you must remember the pathway of your death, because that pathway

is very severe. Furthermore, once you become a father, you are obliged to anticipate your death, because you have completed your time in the world; all the pleasures of the world, you will certainly know their taste. Therefore, be cautious once you become a father, because this is your boundary in the world. Your hearing, your sight, your food, and your breathing will be complete once you are aware of the majesty of **Subhanahu Wata'ala** regarding everything in the world. If you continue to live in the world until you become an old man or a great-grandfather, this can lead to either increased fortune or increased misfortune. When the end comes, it is because this world is a place of bad and good. Therefore, once a man reaches fatherhood, his time in the world is sufficient, because he has understood all the majesty of the **Lord of the Worlds**. All you who are in the world—male believers, female believers, Muslim men, Muslim women—remember your death. There is a saying: “*Ngsiaqi, Ngasiq, Maksuq*,” which means *Ngsiaqi* is when you are about to act, *Ngasiq* is while acting, and *Maksuq* is the result in this world of doing good or bad. The meaning of *Maksuq* is after the action...

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...all the turmoil within the body—**Iblis** and base desires (*hawa nafsu*)—is like a thick cloud obscuring the sun, causing darkness. Likewise, faith becomes darkened within the heart because it is obscured by these three things. The heart is like the sky, while the body below the navel is like the entire cosmos, which is the outward manifestation of your being. If these three things are present, your entire cosmos becomes dark. The meaning of these three things is **Iblis** and base desires, but the **Shahadah** is what can remove these three things. The meaning of the **Shahadah** is the *dhikr* of the *Kalimah Toyyibah* (The Pure Word). If **Allah Subhanahu Wata'ala** wills to help, it becomes a destructive fire, burning away all that is great. Furthermore, it is like...

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...the cloud obscuring the sun. Because it is covered by the wind, your cosmos will certainly become bright. However, if the wood is dry, the fire can burn; if the wood is wet, the fire cannot burn and thus cannot remove that great obstacle. Just as wax melts when exposed to fire, once all that is great has vanished, your entire cosmos becomes bright, shining with light. You will certainly see the unseen majesty of **Subhanahu Wata'ala**. Therefore, never cease / striving for the hereafter. A sign that you are deeply afflicted is that you will face your final result (*maksuq*). The meaning of being deeply afflicted is the agony of death, because that is the gathering place for all your intentions in this world. Therefore, the **Qur'an** has gathered with faith, and the place of the **Qur'an** has gathered with the body. If the characteristics of

your being still exist, the characteristic of your being means that if the habits of worship are still present, it is not permissible to neglect prayer; that is the characteristic of your being. If that characteristic of being is no longer active, it is because it has merged with the **Qur'an**—the characteristic of being. What remains is...

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...the **Jews**, who believe that **Prophet Jesus** (*Nabi Ngisa*) was the son of **God**. Likewise, the **Nazarenes** (*Hasara*) believe that **Prophet Isa** was the son of **God**. Both these statements are entirely false, because both forgot that **Allah Subhanahu Wata'ala**, the All-Mighty, the Unique, the Subduer, is **Ahad** (One), **Wahid** (Unique); He has no children and did not beget any; this is the essence of His being and His characteristics. Those who hold such beliefs are all uttering the words of the accursed **Infidels** (*Kapir Laknatullah*), because the progeny of **Adam** who forget and utter such things are lost, having followed the accursed **Iblis** whose words they follow. Therefore, you Muslims must distance yourselves from the progeny of **Adam** who believe in such statements. This is because coarse speech is the creation of the accursed **Iblis**. If the progeny of **Adam** are forced not to speak and thus become accursed **Infidels**, then war will ensue, until all of them are defeated. If it is not according to the will of **Allah Subhanahu Wata'ala**, the All-Mighty, the Unique, the Subduer...

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...commanding as those who have spoken /—you are not like the progeny of **Adam** who are Muslims, male and female; rather, heed the *zhalil naso* (divine guidance) in the **Qur'an**: “O you who believe, obey **Allah** and obey the **Messenger**, and do not invalidate...”

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“...do not invalidate your deeds.” O remember, all progeny of **Adam**, you who are Muslim men and women, heed the *zhalil naso* in the **Qur'an**. This means that you must all believe in your Islam regarding the words of **Allah Subhanahu Wata'ala**, the All-Mighty, the All-Sublime, the Unique, the Subduer, which are already in the *naso* of the **Qur'an** in this world and extend to the hereafter. You must all believe in your Islam regarding the words of the **Prophet Mohammed, Messenger of Allah** (*sollallohu ngalaihi wassalam*). This means that you must believe in all the sayings contained in the **Hadith**. The meaning of **Hadith** is all the legacies and instructions of the **Prophet Mohammed, Messenger of Allah** (*sollallohu ngalaihi wassalam*). Muslim men

and women must all carry out the commands of the **Messenger's Hadith**. The foundation of the **Messenger's Hadith** command to all of you who are Muslims in this world is...

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...that you must all greatly repent, realizing that you have many failings toward your **Lord of the Worlds**. You who are Muslims remaining in this world must all be able to safeguard your faith and all your deeds throughout your life in this world.

Safeguarding your faith means that you must not dare to violate what is forbidden by the faith. If you dare to stray into that which is forbidden, and you have strayed into that forbidden matter, woe unto you if you do not immediately turn away from that forbidden act. If you have plunged into that forbidden act, what use is it if you do not remember your faith? Safeguarding your deeds in this world means you must let your actions align with safeguarding your desires. The meaning of desires is that any wish you have that aligns with the command of the *zhalil hadith*—your wish becomes the desire of the accursed **Iblis**—that is your desire. Likewise, pride that continues in your remembrance—that is **Iblis**. If you are proud toward fellow Muslims, what use is it if you do not repent for your sins, if you do not remember your faith? Then all your deeds throughout your life in this world become void. If your faith and deeds in this world are certainly void, it is very difficult for you to return to paradise, because all the progeny of **Adam** who remain Muslim in this world—except those who reach the path of **Allah's Secret** (*sirullah*)—faith and deeds are what serve as your provision for returning to your glory. Therefore, the progeny of **Adam** who are complete Muslims in this world are those who are granted the path by the **Lord of the Worlds**, as stated in the *zhalil naso* of the **Qur'an**...

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...you toward that prohibition. If you stray toward that prohibition, woe unto you if you have strayed, if you do not immediately turn away from that prohibition. If you have plunged into that forbidden act, what use is it if you do not remember your faith? Safeguarding your deeds in this world means you must let your actions align with safeguarding your desires. The meaning of desires is that any wish you have that aligns with the command of the *zhalil hadith*—your wish becomes the desire of the accursed **Iblis**—that is your desire. Likewise, pride that continues in your remembrance—that is **Iblis**. If you are proud toward fellow Muslims, what use is it if you do not repent for your sins, if you do not remember your faith? Then all your deeds throughout your life in this world become void. If your faith and deeds in this world are certainly void, it is very difficult for you to return to paradise, because all the progeny of **Adam** who remain Muslim in this

world—except those who reach the path of **Allah's Secret** (*sirullah*)—faith and deeds are what serve as your provision for returning to your glory. Therefore, the progeny of **Adam** who are complete Muslims in this world are those who are granted the path by the **Lord of the Worlds**, as stated in the *zhalil naso* of the **Qur'an**...

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...pride that continues in your remembrance—that is **Iblis**. If you are proud toward fellow Muslims, what use is it if you do not repent for your sins, if you do not remember your faith? Then all your deeds throughout your life in this world become void. If your faith and deeds in this world are certainly void, it is very difficult for you to return to paradise, because all the progeny of **Adam** who remain Muslim in this world—except those who reach the path of **Allah's Secret** (*sirullah*)—faith and deeds are what serve as your provision for returning to your glory. Therefore, the progeny of **Adam** who are complete Muslims in this world are those who are granted the path by the **Lord of the Worlds**, as stated in the *zhalil naso* of the **Qur'an**...

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...**Allah's Secret** (*sirullah*); faith and deeds are what serve as your provision for returning to your glory. Therefore, the progeny of **Adam** who are complete Muslims in this world are those who are granted the path by the **Lord of the Worlds**, as stated in the *zhalil naso* of the **Qur'an**:

Say to those who hold back from the West, we will eventually reach the statement where we strike you with a severe blow, or you submit.

O remember, all progeny of **Adam** who remain Muslims in this world are a sign that the Islam accepted by **Allah Subhanahu Wata'ala**, the All-Mighty, the Unique, the Subduer, is chosen.

They are unwilling to speak otherwise, if there is no result from it leading to ultimate goodness, if their final intent is the ruin of their bodies in this world and serving their desires, yet everything that comes out is according to the command, which is the Arabic language (*basa Ngarab*). The meaning is the *zhalil* and *hadith*, but this is what is within their hearts that is observed or listened to by that person, and this is the sign of the progeny of **Adam** who receive favor from the **Lord of the Worlds**. These five matters are: first, sincerity (*rasa*); second, steadfastness (*kendel*); third, certainty, truly not breaking one's word in anything said; fourth, Islam; fifth, reverence (*taklim*). This is if **Allah Subhanahu Wata'ala**, the All-Mighty, the Unique, the Subduer, wills to grant

the path of **Jihad in the way of Allah** (*perang sabilullah*), which serves as guidance for all the progeny of **Adam** who are Muslim, according to the divine text (*dalil naso*) in the **Qur'an**: ⁶

Allah will grant you a greater reward, and if you turn away as you turned away before, He will chastise you with a painful torment.

O, remember all progeny of **Adam** who are Muslim, cherish the command of **Jihad in the way of Allah**, for it is better for you in this world and the hereafter. All progeny of **Adam** who are Muslim, if those who claim Islam have not carried out **Jihad in the way of Allah**, they are certainly not truly Muslim, unless they truly know the actual command, which is the command that is truly from **Allah Subhanahu Wata'ala**, the All-Mighty, the Unique, the Subduer, the divine text (*dalil naso*) in the **Qur'an**:

He is the One Who sent His **Messenger** with guidance and the religion of truth to make it prevail over all religions, and **Allah** is sufficient as a witness. **Muhammad** is the **Messenger of Allah**, and those with him are stern against the disbelievers, merciful among themselves. You see them bowing and prostrating, seeking grace from **Allah** and pleasure. Their mark is on their faces from the trace of their prostration. This is their description in the Torah, and their description in the Gospel is like a seed that sprouts its shoot, then strengthens it, and it becomes firm upon its stalk, delighting the sowers, that He may anger the disbelievers by them. **Allah** has promised those among them who believe and do righteous deeds forgiveness and a great reward.

O, remember all progeny of **Adam** who are still Muslim, male and female, regarding the **Messenger of Allah Subhanahu Wata'ala**, the All-Mighty, the Unique, the Subduer, which is **Prophet Mohammed** (*sollallahu ngalaihi wassalam*), who was sent down to the world bringing the command of the **Lord of the Worlds**, and this command is the greatest, which is the revealed **Word of Allah** (*kalamullah*), the truest command, and the purest of all commands. This means that the religion of Islam is the will of **Allah Subhanahu Wata'ala**, the All-Mighty, the Unique, the Subduer, and the religion of Islam is entirely sufficient for all other religions in this world and the hereafter. The witness to the descent of the religion of Islam to the world and the preserved tablet (*lakinl mahfud*) is **Prophet Mohammed, Beloved of Allah** (*ngalaihi wassalam*), who was sent to proclaim all the commands of the religion of Islam to all the progeny of **Adam**, all humankind and jinn, and as for those people ⁷...

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...all **infidels** are not allowed to follow their own desires; all of them must adhere to the remaining command. That is, the religion of Islam is the command remaining from the will of **Allah Subhanahu Wata'ala**, the All-Mighty and Sublime, the Unique, the Subduer. The meaning of the preferred command is that there is no longer any duality; the remaining command is that all progeny of **Adam** who are still in this world are commanded to observe the five daily prayers, both jinn and humans. It is not permissible to command the religion of Islam if one speaks of any religion other than Islam.

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The meaning is that the preferred religion of Islam requires adherence to the two **Words of Testimony (Kalimah Sjahadat)**. The meaning of the two **Kalimah Sjahadat** is that one cannot hold two intentions in this world leading to the hereafter. And **Prophet Mohammed** is the outward manifestation in this world leading to the hereafter; there is no other. The meaning for all progeny of **Adam** is discerning right from wrong in this world leading to the hereafter, and it is not permissible to neglect the command of the religion of Islam every day. All progeny of **Adam** must direct their faces five times a day and night toward their **Lord**—this is obligatory to **Allah Subhanahu Wata'ala**, the All-Mighty and Sublime, the Unique, the Subduer—who is the true **King** and allows no oversight. This means directing their faces in prostration. If there is any progeny of **Adam** who claims to have their own religions, **Torah** or **Gospel**, they are certainly following those religions.

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Because the **Qur'an** has been revealed, it is only the accursed **Iblis** who clings to claiming they have their own religions. Therefore, command those who claim to have religions—**Torah** and **Gospel**—to abandon all those religions. There is nothing other than the religion of Islam, the will of the **Lord of the Worlds**. If they are forced and refuse to leave those religions, refusing to obey the command of the religion of Islam, then **Torah** and **Gospel** must be destroyed, as it is obligatory for Muslims to destroy them, because it is clear that they have become accursed **infidels** who insist on following the religions of **Torah** and **Gospel**. They have certainly lied in claiming a religion that believes in the commands of the **Lord of the Worlds**. Therefore, if the **Jews** and **Christians** and you Muslims are then in conflict,

all must be commanded to believe in the command of **Allah Subhanahu Wata'ala**, the All-Mighty, the Unique, the Subduer, regarding prayer.

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If they willingly carry out the command of prayer, then all the sins of those accursed **infidels** will be forgiven by the **Lord of the Worlds**. If those accursed **infidels** are defeated and refuse to carry out the command of prayer, then those accursed **infidels** are truly foolish. If they do not submit to the reality of Islam, then those accursed **infidels** will be killed, and it is obligatory for Muslims to kill all those accursed **infidels**, because they are the very image of the accursed **Iblis**.

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...all forms of... All those cursed ones who have lost their sense of awareness are indeed lost. This is the clear evidence from the **Qur'an** that serves as the guiding principle for all the offspring of **Adam** who remain as Muslims in this world, referring to **Allah Subhana Watangala**, the Almighty, the Unique, the Subduer: "Mirojal bahraini yaltaqyani bainaha birri zakho la yabqhoyan." Listen well, all you descendants of **Adam** who remain as Muslims in this world, heed the explicit guidance of the **Qur'an** as the governing principle for your sight in this world. Be very careful to distinguish between the **Creator** and the creation. Understand that the **Creator** is like the ocean, and the creation is like the water from a small spring or reservoir. If that reservoir water were to become equal to the sea, yet the water of the reservoir, if called the sea, is still fundamentally different. However, when the water of the reservoir mixes with the sea water, the distinction between the reservoir and the sea disappears; they become one entity, unified in sensation and taste. Thus, the name of the creation is lost because the creation is not the **Creator**. This is similar to the moment of prayer, in the brief instant of the *takbiratul ihram*.

After that moment, one returns to being called the creation again. The complete annihilation of the creation's name occurs only if one dies during the *takbiratul ihram*. Likewise, the sensation of the reservoir water is utterly lost once it merges into the sea. Therefore, the sea represents the **Essence of Allah**, and the reservoir water represents the **Manifestation of Allah**. This is why the sea is likened to the **Essence of Allah**: the depth and the boundless nature of the sea water, its clarity—the sea represents the **Head**. And this is why the reservoir water is likened to the **Manifestation of Allah**: because the reservoir water is the defined form, the head, and its vastness and clarity represent the

Manifestation, which is why the volume of the reservoir water grows because it receives rainwater. If the volume of the reservoir water increases, then surely the flow of all that reservoir water is great. Thus, the loss of all that reservoir water and its great essence is directed toward the sea.

Once all the water enters the sea, the form of the reservoir water disappears; only the appearance of the sea water remains visible. This is why the sea water is likened to the **Essence of Allah**: because the sea water never increases, even though it receives all the water from the reservoirs and all the rainwater; the sea water never dries up. If the sea were not continually replenished by the water from the reservoirs and the rain, the sign of its greatness decreasing would be clarity, meaning the wind. Yet, the wind is by the will of **Allah Subhanahu Watangala**, the Almighty, the Unique, the Subduer, capable of moving the sea water. However, the sea water itself cannot change within the sea; its perceived movement, whether large or small, is merely the sea water being carried by the wind. Truly, the wind acts as the **Ego (Nafs)** of the sea. This demonstrates the marvelous attributes of the **Lord of All Worlds** existing in the world, and the sea itself can be utilized even in sleep, yet it moves continuously, just like performing the five obligatory prayers:

The **Friday prayer**, the second prayer is *Haji* (pilgrimage), the third is *Wustha* (middle), the fourth is *Da'im* (eternal), and the fifth is the prayer of the Greatest Name (*Ismu Ngazhim*). The meaning of the **Friday prayer** lies in the tongue, the organ of speech. This means that speech, lacking the true intention, cannot constitute the **Friday prayer** because speech is merely the outward sign of the *Word of Allah*. The **Haji prayer** (pilgrimage) resides in the ear, the organ of hearing. This means the hearing is the conduit for the **Truth**; everything heard, good or bad, is ultimately the decree of **Subhanahu Watangala**, which forms the intention for the **Haji prayer** and cannot be separated from the **Truth**. The **Wustha prayer** resides in the intention, the organ of sight. This means sight is the reflection of the **Attribute of Truth**; everything seen, good or bad, is none other than the **Manifestation of the Truth**, which forms the intention for the **Wustha prayer**, inseparable from the true sight. The **Da'im prayer** resides in the breath. This means the breath is the reflection of the **Attribute of Need (Hajatu)** of the **Truth**; it is the gathering of all feelings, essence, hearing, taste, and sight—good and bad—all converging into the breath, which encompasses all sensations, good and bad. This is nothing other than the fidelity to the **Governor (Gubernemen)**. The role of the **Resident (Residen)** was held by one named **Sumiser**, but at that time, **Abdul Hamid** became the cause. Therefore, there was help from **Allah Subhanahu Watangala**, the Unique, the Subduer, to **Abdul Hamid** regarding you. When you were in **Tegalreja**, **Abdul Hamid** fought for his truth against **Danureja**, and **Danureja**... If you had accepted him, your relative, and held

firmly to the command of the **Governor**, even though... Hold fast to the command of **Danureja**! **Abdul Hamid** is indeed the elder among you. Because what was entrusted to **Danureja** was the command of the palace. If you accept that **Danureja** is your servant, then it is true, because the root of the matter is your arrival. At that time, **Abdul Hamid**, **Danureja** had committed many errors against you. Thus, the matter was never about the final outcome, but about your struggle for truth against **Danureja**. If you were to submit to your father, named **Resident Sumiser**, you would certainly have your request. What you would ask of **Sumiser** is the removal of **Danureja**, as **Danureja** caused trouble throughout. **Danureja**... Fourthly, *zakat* after every **Ramadan**, and fifth, the pilgrimage to **Mecca**.

The meaning of the **Shahada** is to affirm that **Allah** is One, and the **Prophet Muhammad** is the messenger of **Allah**. After the **Prophet Muhammad**, there will be no other prophet sent to convey the true commands of **Allah Subhanahu Watangala** to all the children of **Adam** in the world. The practice of the **Shahada** is the *jihad* (holy war) on earth against the accursed ones (**Laknatullah**), not hesitating to spill one's blood on earth against the accursed devil, the **infidel**, who acts as the stronghold of the devils, the enemies of the **Prophet**, who thwart the commands of **Allah** to all the children of **Adam** still in the world. This is the sign that a true Muslim upholds the **Shahada**. The meaning of **Salat** (prayer) is the steadfastness in the obligatory five daily prayers, which is the sign of the hidden **Essence of Allah** as a practice in the world; the practice of **Salat** in the world requires patience. The meaning of **Fasting** is obeying the command of **Subhanahu Watangala** for thirty days during the month of **Ramadan**, which serves as a practice in the world, refusing to follow the desires of the animal self.⁸ The meaning of **Zakat** is purifying the intention twice after the fast in the month of **Ramadan**, which serves as a practice in the world: preparing oneself to interact with fellow Muslims, speaking to fellow Muslims with certainty that one accepts oneself. But against the accursed ones (**Laknatullah**), one must be steadfast, even slightly, which is the sign of a true Muslim.⁹ The meaning of **Hajj** (pilgrimage) is bringing the body to **Mecca** because it is the command of **Subhanahu Watangala** and the **Truth**, the completeness of the pillars of **Islam**, which are five matters. However, regarding **Hajj**, there are three types of calling/invitation: the first is the call of the **Prophet**, the second is the call of the **Angels**, and the third is the call of the accursed **Devil (Iblis Laknatullah)**. If one goes on **Hajj** having received the call of the **Prophet**, then arriving in **Mecca** and returning home are both considered upholding the command of **Islam** in action; this is the perfectly **Muslim** person. The practice in the world is gratitude and obedience to **Allah** in all outward and inward actions. If one receives the call of the **Angels**, it means that immediately after the **Hajj**, one dies in **Mecca** or on the way

before reaching **Mecca**. Death means the completion of the goal, the realization of the intention, although the outward manifestation might differ. As for the **Hajj** that receives the call of the **Devil**, it means that after arriving in **Mecca** and returning to one's own country, one becomes extremely arrogant, because one feels complete and unmatched except by other **Hajj** pilgrims. Once the command of the **Lord of All Worlds** regarding the five obligatory pillars of **Islam** has been fulfilled, the practice in the world—which becomes the basis of one's existence—will lead to the ruin of all religion, **Insha'Allah**, if one maintains such an intention. This is the form of the **Devil** manifest as a human, known as **Setan Maknawiya**, because he will teach his words to those who do not guard their faith. This is the subtle attribute of **Subhanahu Watangala** in the world, eternal and unchanging. The meaning of **Faith (Iman)** and **Satan: Iman** is the outward knowledge, and **Satan** is the outward intellect.¹⁰ **Pemut Fidlo** (a specific historical note, likely) recounts that **Fakir Abdul Hamid** was at the palace like an honored guest on **Friday** night, the **Wage** day of the month of **Muharram**, the eighth day of the month **Be**, **Alip Kulawu** which was underway.¹¹ Upon returning to **Tegalreja**, at the age of forty-one, he was summoned by **Allah**, the Unique, the Subduer, to become a standard-bearer in the **Jihad** in **Java**, a **Caliph** of the **Messenger of Allah**, and given the implements: "Does Your Majesty, **Sultan Abdul Hamid Gherucakra Akhirulmukminin**, the religious authority and **Caliph** of the **Prophet Muhammad** s.a.w., exist in **Java**?" The beginning of the war in **Tegalreja** was in the month of **Dhu al-Hijjah**, Year **Be**¹² +¹³... The intention for the purification bath (for departure) was made in the month of **Safar** on the last **Wednesday**: "I dedicate this act of cleansing for the sake of **Allah**, for the sake of the **Sunnah** of **Allah**." This is the intention for the **Last Wednesday Prayer**:

p.142. "I perform a two-rak'ah prayer of cleansing for the sake of **Allah**, following the Imam, **Allahu Akbar**." × This is the praise for *ruku* (bowing) and *sujud* (prostration): "Glory to the All-Sublime Originator, Glory to the All-Sublime Originator of the Worlds." This is the secret recited:

Peace be upon the word spoken by the Merciful Lord, and peace be upon Noah among the Praised Ones, and peace be upon Abraham, and peace be upon the Master of the Day of Judgment, and peace be upon Noah among the Messengers, and peace be upon the people to the people of the Messengers, and peace be upon the righteous among the Messengers, and peace be upon Noah among the Messengers, and peace be upon Sodom among the Messengers, and peace be upon Moses and Aaron, and

peace be upon the Angels over the Angels of the Thrones,
and peace be upon the Angels of Life over the two days, and
those who pass by.

p.1143. The world realm is indeed the world realm of the **Fiery Pit (Naraka Wel)**, so there is none other than the **Prophet Adam Alaihis Salam** who serves as the source for all beings with human attributes. Thus, all beings with human attributes emerge into the world, which is called the **Fiery Pit**, precisely because the world is established as a test for faith, even if only for a moment. The meaning of **Faith** is that **Prophet Adam** and **Iblis** were contrasted by the will of **Allah Subhanahu Watangala**, the Almighty, the Unique, the Subduer, to manifest and observe the attributes that are fourfold: **Jalal** (Majesty), **Jamal** (Beauty), **Qahhar** (Subduer), **Kamal** (Perfection). Hence, the sensation of the **Fiery Pit** is the manifestation of **Prophet Adam**, the vicegerent of **Allah (Khalifatullah Alaihis Salam)**, being contrasted with the accursed **Iblis** in the world realm. The meaning of the world realm is the realm of dissolution, which is why **Prophet Adam Alaihis Salam** experienced shame and was afflicted with trials. He was then sent down from **Paradise** to this **Fiery Pit** because he ate the forbidden fruit in **Paradise**; that fruit is what would become the source of all sustenance in the world. Thus,

p.1144. **Prophet Adam** was... In the Name of **Allah**, the Most Gracious, the Most Merciful. **The Chapter**. Now, this is the chapter detailing the attributes of **Allah Subhanahu Watangala**, the Almighty, the Unique, the Subduer. The entirety of what is called the world is none other than the **Qur'an**. Yes, the **Qur'an** is called *Maju Mukhith* because the **Qur'an** is the **Word of Allah**, the will of **Allah Subhanahu Watangala**, the Almighty, the Unique, the Subduer. The **Qur'an** is established as **Faith**; the meaning of **Faith** is established as the foundation for obeying the **Lord of All Worlds** from the world until the hereafter, encompassing everything that is true and false, good and bad, fortunate and miserable, in this world reaching the hereafter. All of this is in the **Qur'an**, which serves as the basis of the command of the **Lord of All Worlds**, the first, the last, the outward, the inward, reaching until the Day of Judgment. Thus, there is no command from **Allah Subhanahu Watangala**, the Almighty, the Unique, the Subduer, other than the **Qur'an**; therefore,

p.1146. it is not permissible to touch or recite the **Qur'an** unless one has performed the purification bath with pure water, because the **Qur'an** originates from the purest source, untainted. Yes, the **Qur'an** is the inward sign of the **Essence of Allah**, the hidden will of the **Lord of All Worlds**. The **Qur'an** is established as the sun in the great realm (*alam kabir*). The meaning of the great realm is the heart of man, which has three aspects: the **Prophet**,

the **Saint (Wali)**, and the **Believer (Mukmin)**. Therefore, the realm of the **Prophet, Wali, and Mukmin** becomes illuminated, so they cannot be obscured by doubt

p.1147. regarding any of the attributes of **Subhanahu Watangala** as seen from the world until the hereafter. Thus, any who do not comprehend the **Qur'an** will certainly have a dark realm, meaning they will not know the attributes of the **Lord of All Worlds** in anything pleasant. They are truly confused in their sight from the world until the hereafter, all possessing the attributes of **Subhanahu Watangala**, which are four: clothing, food, medicine, and comfort. These pertain to the animal nature, which is safe; the bad pertains to the nature of **Iblis**. As for the attributes of **Allah Subhanahu Watangala**, the Almighty, the Unique, the Subduer: His **Books** number one hundred and four. The meaning of the term **Book** is **Faith**, and the meaning of **Faith** is the command of the **Lord of All Worlds** to all the descendants of **Adam**. **Prophet Adam**, the vicegerent of **Allah Alaihis Salam**, who is the source for all beings with human attributes, was sent down from **Paradise** to the world realm as the first **Prophet**, receiving **Ten Books**. **Prophet Shis Alaihis Salam** received **Twenty Books**. **Prophet Idris Alaihis Salam** received **Thirty Books**. **Prophet Abraham Khaleelullah Alaihis Salam** received **Ten Books**.¹⁴ **Prophet Moses Kalamullah Alaihis Salam** received **One Book**, named the **Torah**. **Prophet David Khalifatul Ardh Alaihis Salam** received **One Book**, named the **Psalms (Zabur)**. **Prophet Jesus Ruhullah Ibn Maryam Alaihis Salam** received **One Book**, named the **Gospel (Injil)**. **Prophet Muhammad Khaibullah Sallallahu Alaihis Salam**, the chosen one, who is the seal of all **Prophets**, was sent down to the world realm in the final age, becoming the **Prophet of the Final Age**, the first, the last, the outward, the inward. It is certain that there is no duality between the world and the hereafter because the essence of the **Prophet** was granted **One Book**, named the **Book of the Qur'an**. Indeed, the **Book of the Qur'an** is the essence of those one hundred and four **Books**. Those one hundred and four **Books** were descended to the world realm up to the **Preserved Tablet (Lauhil Mahfudh)**; the **Angel Jibril Alaihis Salam** was sent to deliver them to the **Prophets** who received **Books**, so those one hundred and four **Books**, if read or touched, require ritual purity. However, the primary one is the **Qur'an**, because its descent utilized the intermediary of the **Preserved Tablet** down to the world realm, which was the **Angel Jibril Alaihis Salam**, sent by **Allah Subhananu Watangala**, the Almighty, the Unique, the Subduer. As for the descent of the **Book of the Qur'an** from the **Preserved Tablet** to the world realm to **Prophet Muhammad Sallallahu Alaihi Wasallam**, it did not use an angel intermediary; thus, it is the **Word of Allah (Kalamullah)**. Conversely, it is forbidden to touch or read the **Qur'an** unless one is purified. The **Qur'an** consists of **Thirty Juz'** (parts), and these **Thirty Juz'** form the essence of the one hundred and four **Books**.

The essence of the **Book of the Qur'an** is the **Fatiha**, and the essence of the **Fatiha** is the **Bismillah**, and the essence of the **Bismillah** is the **Be** within the **Bismillah**. The **Be** within the **Bismillah** is the will of **Allah Subhanahu Watangala**, the Almighty, the Unique, the Subduer, which serves as the essence of all the knowledge of the **Lord of All Worlds**.

The **Lord of All Worlds**, all that exists in the world reaching the hereafter, is the **Be** within the **Bismillah**; this is called the hidden nexus (*muqot ghoib*). When this hidden nexus is manifested, it is called the nexus of the light of **Allah** (*muqot nurullah*). This **nexus of the light of Allah** is the **Mim** within the **Bismillah**. This **Mim** within the **Bismillah** serves as the vessel for all the attributes of **Subhanahu Watangala** in existence, and it is the essence of all things that possess attributes in the world and the hereafter. It is none other than the essence of the **Light of Allah** (*Ayamu Nurullah*). The meaning of **Mim** of the **Light of Allah** is our **Prophet Muhammad Sallallahu Alaihi Wasallam**, but He is still hidden (*ghoib*); **Mim** is still hidden, meaning His form and His name are not yet explicitly revealed in anything. When all the **Mim** are manifested, they become the explicit forms of all things, both those in the world and those in the hereafter. They emerge from the declaration of **Allah Subhanahu Watangala**, the Almighty, the Unique, the Subduer, in the explicit guidance of the **Qur'an**: *Kum Fayakun* (Be, and it is). Thus, all the **Mim** in the world become manifest, and all the **Mim** that have been confirmed as constituents in the hereafter become complete; there is nothing lacking in the **Mim** from the world to the hereafter. As for the word **Allah** in the **Bismillah**, it is the **Alif Mutakalimu Wahid** (the singular first-person Alif); this **Alif** in the **Bismillah** forming the word **Allah** is **Allahuwasyaiun Muhit** (Allah, the encompassing essence). The word **Allah** in the **Bismillah** is designated as the **Alif Mutakalimu Wahid** in the **Bismillah** because it is what is eternally affirmed as the origin, as it cannot be denied. The **Alif Mutakalimu Wahid** in the **Bismillah** has no location, no connection, no form, no children, and is not begotten. It stands by its own glorious will and is not elevated by any letter; it is not deficient, yet it is glorious, not named, wonderfully unique, not fixed in place, and **Ahad Wahid** (One, Unique); living, not dead, eternal, unchanging, powerful, not dependent on tools—this is the **Alif Sjaiun Muhit**. The attribute of the **Alif Mutakalimu Wahid** is **Allahuwasyaiun Muhit**. The meaning of **Allahuwasyaiun Muhit** is that He encompasses everything, encompassing the world up to the hereafter, yet He is not manifest like created things. The **Creator** is encompassing in the world up to the hereafter.

The **Alif Mutakalimu Wahid** in the **Bismillah** serves as the reflection of the **Alif Mutakalimu Wahid** in the **Bismillah**, called the **Alif Tamasur** (the visible Alif), which is the outward form of the word **Allah** in the **Bismillah**. The word **Allah** in the **Bismillah** is the image of the attribute of the **Essence**

Necessarily Existent (Wajibul Wujud). This means it is **Prophet Adam, Vicegerent of Allah Alaihis Salam.** This is the outward form of the attribute of the **Alif Tamasur** in the **Bismillah**, the word **Allah**. This word is the source for all beings with human attributes, namely **Prophet Adam Alaihis Salam**, who serves as the image of the hidden attribute of **Allah**—acknowledged in succession by **Prophet Adam Alaihis Salam** to **Allah Subhanahu Watangala**, the Almighty, the Unique, the Subduer. Thus, the **Alif** in the **Bismillah** manifests in three outward aspects because *alif* ## p.159. The **Alif Mutakalimu Wanid** (The Singular I) is what encompasses everything in this world up to and including the Hereafter, namely the **Alif Mutakalimu Wanid** itself. This **Alif** is truly threefold. The first is the **Alif Nyata Ngazhim** (the Manifest Great Alif), which means the **Alif Nyata Ngazhim** is the **Bā** in **Bismillah**. This is called the **Bahru Muhit** (Surrounding Ocean), its nature being **Qutb**. The second is the **Alif Mutaafawir** (the Wavering Alif), meaning the **Alif Mutaafawir** is the **Mīm** in **Bismillah**, the **Mīm** in **Bismillah** being called the **Badaru Alim** (Wise Moon). The **Badaru Alim** means it is the Prophet **Muhammad sallallahu 'alaihi wasallam**. The third is the **Alif Tamasur** (the Resembling Alif), meaning this **Alif** is the word **Allah** in **Bismillah**. The word **Allah** in **Bismillah** is called the **Nuqot Ghoib** (Hidden Point). The **Nuqot Ghoib** means it is the Prophet **Adam, Khalifatullah alaihis salam**. Thus, these three **Alifs** are what manifest the entirety of existence from this world to the Hereafter: **Qur'an, Muhammad, Adam**. These three function as the outward manifestation of the essential nature of the Essence that is **Wajibul Wujud** (Necessary Existent), which is hidden and eternal, unchanging? Yes, it is the **Alif Sjaiun Muhit** (The All-Encompassing Alif). This is the region.

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Be mindful of the actions of this region, as well as the nature of its letters. O, remember! All of you offspring of **Adam**, please do not forget the power of the knowledge of **Allah Subhanahu Watangala**, the Creator, the **Wahidul Qahhar** (The Only Powerful One). These three aspects are the manifestation in **Bismillah**: the attribute of **Allah**, **Iman** (faith), **Muhammad**, and **Adam**. Yet, these are the true possessions of **Subhanahu Watangala**, who is the First, the Last, the Manifest, the Unseen, the Concealed, and the Visible. There is nothing else emerging from these three as their origin. These three elements are mutually intertwined and established in this world leading up to the Hereafter. O, remember! All you offspring of **Adam** who are still Muslims, men and women, please do not forget this **Iman**. For **Iman** is the pillar of your life in this world and up to the Hereafter. The Hereafter is the center of the realm, which serves as the light of that realm. **Iman** transitions to the Hereafter, which is called the **Alam Kabir** (Great Realm), meaning the great

and eternal realm that does not change. Conversely, this world is called the **Alam Saghir** (Small Realm), meaning the small, inferior, and darkening realm that changes, whose essence is decay in this world, along with its consequences. The light of this world is the sun and the moon; these two also serve as a shadow for the lifespan of this world, as if the world itself were merely an analogy. Indeed, if the marketplace is compared to the realm, and the sun is compared to the light of **Iman**, do you remember? All the offspring of **Adam** still remaining in the world—the sun serves as the light of this world and shows the direction to all forms of **Mīm** as well as the true or false direction (**Qiblat**) in this **Alam Saghir**; the sun gives the guidance. If you have attained **Iman**, then surely the sun becomes your helper in this world or in your body, because the sun witnesses everything you do in this world. It is the means by which you recognize the power of **Allah Subhanahu Watangala**, the Creator, the **Wahidul Qahhar**, regarding all forms of **Mīm**—whether they lead to the path of truth or the path of falsehood—enabling you to discern and choose. The sun is what guides you, because in this world, all things are mixed, confusing the true **Mīm** and the false **Mīm**. This is different from the Hereafter, where the places of truth and falsehood are distinctly separated. Therefore, the offspring of **Adam** who have not attained the light of **Iman** in this world must necessarily choose falsehood, and the sun becomes the means of showing the way and then witnessing the failings of such offspring, who are truly ignorant. Indeed, the offspring of **Adam** who walk the path of falsehood in this world will certainly face disaster in the end. The intention of **Gusti Allah Subhanahu Watangala**, the Creator, the **Wahidul Qahhar**, is that this world is like a marketplace where all sorts of wonderful things (**Mīm**) are abundantly available, or like the ocean, and our bodies are like a boat or ship. **Iman** is like the merchandise or provisions. If a person goes to the marketplace without merchandise, or a sailor without provisions, then the person going to the marketplace without merchandise is utterly foolish; if they are spurred on, all they gain is that the marketplace is full of all kinds of beautiful **Mīm**, so the person just wanders around without bringing anything back. This is if the person does not desire to see the beautiful **Mīm**; if they desire it but have nothing to exchange or use, they gain nothing, regardless of how much they look or strive. If they look and strive, they will truly suffer, and one should not expect salvation for such a person. Similarly, a sailor without a navigational guide is truly foolish; if that boat finds safety, it is destined to be shipwrecked. For the boat to be safe, it must not be confused, otherwise, it will be unable to return home. Indeed, it is an absolute certainty that all offspring of **Adam** who resemble this—being led astray by the cursed **Iblis** (Satan), meaning the cursed infidels among the offspring of **Adam** in this world—are truly ignorant and cannot return to their glory. Remember well, all offspring of **Adam**, men and women, beware of **Iblis** in this world regarding all forms of **Mīm** that constitute the body of the cursed **Iblis**—all the beauty of this world—for it will surely lead to ruin.

Do not be deceived, because much of what is beautiful in this world becomes the trap of the cursed **Iblis**. Remember well, all offspring of **Adam**, do not forget the clear proof in the **Qur'an**: “You cause the night to enter the day, and you cause the day to enter the night, and you bring the living out of the dead, and you bring the dead out of the living, and you provide for whom you will without account.” Remember well, **Gusti Allah Subhanahu Watangala**, the Creator, the **Wahidul Qahhar**, brought all you offspring from the realm of offspring to this worldly realm. You began without bringing anything, except for the essential necessities of your own being. Once you reached maturity in this worldly realm, you came to know the bounty of the **Rabbil'alam** (Lord of the Worlds), the generosity of all forms of **Mim**. If you are not vigilant regarding all forms of **Mim** in this world—that is, **Mim** which serves as the path to two matters—all forms of **Mim**—because the light of the sun guides towards these two paths for half of the offspring of **Adam**—once they reach maturity, they will surely run towards **Iman**. These are the offspring of **Adam** who achieve fortune in this world up to the Hereafter, because their vision becomes clear in this world and the Hereafter; nothing can obscure it. This means the **Nabi** (Prophet), **Wali** (Saint), and **Mu'min** (Believer) are free from darkness. The **Nabi**, **Wali**, **Mu'min** maintained **Islam** when young, but **Islam** has many forms in the end: some remain truly **Islam**, some are **Islam Fasiq** (deviant Muslim), some are **Islam Murtad** (apostate), some are **Islam Munafiq** (hypocrite), and some have ended up as **Kafir** (infidel). All these stem from the offspring of **Adam**. Their vision regarding **Mim** in this world, aside from these four categories, is certainly such that the sun shows them the two paths: the path of truth and the path of falsehood. Thus, in this world, the offspring of **Adam** are on two paths: those who choose the true **Mim**—meaning those who are inseparable from **Iman**—are a sign that they will be able to return to their origin. This means returning to Paradise. All the offspring of **Adam** who choose the false **Mim**—they will no longer be able to return to their origin; in this world, they are called the **Narakawa Wel** (Hellish Swamp), all the offspring of **Adam** who choose the false **Mim**. Thus, **Gusti Allah Subhanahu Watangala**, the Creator, the **Wahidul Qahhar**, brings all the offspring of **Adam** into that **Narakawa Wel**. In this world, the beginning of all the offspring of **Adam**, whether **Islam** or **Kafir**, is the same until death. When all offspring die, their final destination is the same, whether they were **Islam** or **Kafir**; they bring nothing of the **Mim** from this world; all of it remains behind in the world. What the offspring of **Adam** bring with them is only their state of **Islam** or **Kafir**. When all the offspring of **Adam** die, those who were **Islam** find a path to eternal life that never changes; this means returning to Paradise, to the **Robbil'alam**. When everything in Paradise was entrusted to the Prophet **Adam**, only the fruit of the *khuldi* tree was forbidden, because if eaten, the Prophet **Adam** would surely suffer from excretion and urination,

making Paradise unpleasant for the Prophet **Adam**. Thus, the Prophet **Adam** disobeyed **Subhanahu Watangala** because he listened to the advice of Mother **Hawa**, and Mother **Hawa** listened to the advice of the cursed **Iblis**. Because of the trickery of the cursed **Iblis**, the Prophet **Adam** was bound, suffered disgrace, and was sent down from Paradise to the **Narakawa Wel**, along with his wife Mother **Hawa**, because they ate from the forbidden tree. That is why the Prophet **Adam**, **Khalifatullah alaihis salam**, was held accountable for a thousand years in the **Narakawa Wel** because of the fruit of the *khuldi* tree that remained, which was then given to the Prophet [The text repeats here, indicating a continuation or error in the source text].

[Continuing from the source's implied continuation:] ...who is eternal and unchanging, which means returning to Paradise, to the **Robbil'amin**. When everything in Paradise was entrusted to the Prophet **Adam**, only the fruit of the *khuldi* tree was forbidden, because if eaten, the Prophet **Adam** would surely suffer from excretion and urination, making Paradise unpleasant for the Prophet **Adam**. Thus, the Prophet **Adam** disobeyed **Subhanahu Watangala** because he listened to the advice of Mother **Hawa**, and Mother **Hawa** listened to the advice of the cursed **Iblis**. Because of the trickery of the cursed **Iblis**, the Prophet **Adam** was bound, suffered disgrace, and was sent down from Paradise to the **Narakawa Wel**, along with his wife Mother **Hawa**, because they ate from the forbidden tree. That is why the Prophet **Adam**, **Khalifatullah alaihis salam**, was held accountable for a thousand years in the **Narakawa Wel** because of the fruit of the *khuldi* tree that remained, which was then given to the Prophet [The text repeats again].

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Because of the trickery of the cursed **Iblis**, the Prophet **Adam** was bound, suffered disgrace, and was sent down from Paradise to the **Narakawa Wel**, along with his wife Mother **Hawa**, because they ate from the forbidden tree. That is why the Prophet **Adam**, **Khalifatullah alaihis salam**, was held accountable for a thousand years in the **Narakawa Wel** because of the fruit of the *khuldi* tree that remained, which was then given to the Prophet.

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The Prophet **Adam** was ordered to throw away the fruit of *khuldi*. Thus, all provisions in this worldly realm—that is, everything originating from the *khuldi* fruit—became diverse, causing corruption in this world. So the Prophet **Adam**, **Khalifatullah alaihis salam**, and his wife Mother **Hawa**, after completing a thousand years of accountability in the **Narakawa Wel**, had their sins forgiven by **Gusti Allah Subhanahu Watangala**, the Creator, the **Wahidul Qahhar**, and were summoned back to Paradise, along with their descendants. All of them—even those destined to be Prophets, Saints, and **Mu'minin**, and all the **Islam** and **Kafir**—came into this world as babies and left by dying, except for those who died fighting in the path of **Allah** (*sabilillah*) in this world; the offspring of **Adam** who died fighting are never called dead; it is forbidden to call them dead. The origin of the offspring of **Adam** who became **Kafir** in this world up to the Hereafter stems from the momentary forgetfulness of the Prophet **Adam** regarding the command of the **Robbil'amin**, and the feeling that eating the fruit of *khuldi* was an immense pleasure for the Prophet **Adam** and Mother **Hawa**. This is why the Prophet **Adam**, **Khalifatullah alaihis salam**, suffered such disgrace: because of the temptation of the cursed **Iblis** directed toward **Gusti Allah Subhanahu Watangala**, the Creator, the **Wahidul Qahhar**, due to **Iblis**'s extreme stubbornness when ordered to prostrate to **Adam**. **Iblis** was cursed and cast out. **Iblis** then accepted that he and his entire progeny would eternally inhabit Hell, while **Adam** and his entire progeny would eternally inhabit Paradise. Out of shame, **Iblis** then accepted whatever **Subhanahu Watangala** willed and begged the **Robbil'amin** for permission to tempt **Adam** and his descendants so that they might be brought into Hell. Permission was granted for **Iblis**'s request, affecting the children and grandchildren of **Adam**. Then, **Gusti Allah Subhanahu Watangala** willed that the Prophet **Adam** and his wife Mother **Hawa** should remain in Paradise, with the **Robbil'amin**. This enraged the cursed **Iblis** because he could not tempt **Adam** while they were still in Paradise, and he burned with envy.

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Iblis was enraged that the Prophet **Adam** and his wife Mother **Hawa** were enjoying life together in Paradise. So, **Iblis**, pretending to be an angel, offered the fruit of *khuldi* to **Iblis**, who then gave it to Mother **Hawa**. Mother **Hawa** then gave it to her husband, the Prophet **Adam**, which is why **Adam** suffered the disgrace of being bound by accountability and was sent down to the world along with his wife Mother **Hawa**. The world is what is called the **Naraka Wel** (Hellish Swamp) because it is filled with the manifestations of **Iblis**. So, when the Prophet **Adam**, **Khalifatullah alaihis salam**,

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... and his wife Mother **Hawa** were there, **Gusti Allah Subhanahu Watangala**, the Creator, the **Wahidul Qahhar**, gave the Prophet **Adam** the **Ten Books**, which serve as the command of **Robbil'amin**—that is, the command that **Iman** is forbidden, just as the Prophet **Adam** was forbidden in Paradise to eat the fruit of *khuldi*. This was also the command of **Subhanahu Watangala** to **Adam** and all his descendants regarding all forms of **Mim** in this world that were commanded to be shunned; this was an absolute certainty. This distinction separated **Iblis** and the cursed from the world.

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After the Prophet **Adam** and Mother **Hawa** were summoned back to Paradise, leaving their descendants, the Prophet **Shits alaihis salam** was appointed as the successor to the Prophet **Adam alaihis salam**. He commanded the remaining descendants in the **Naraka Wel**, and they were given another book: **Prophet Idris** received thirty books. Many of the offspring of **Adam** who were led astray by the cursed **Iblis** rarely remembered the commands in these books. So, **Gusti Allah Subhanahu Watangala** then chose

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... the male offspring of **Adam** and named him the Prophet **Nuh rasulullah alaihis salam**, who was sent to remind them of the commands of the **Robbil'amin** that were stated in the books. All the offspring of **Adam** who had been misled by the cursed **Iblis** were cursed, yet they eventually followed the Prophet **Nuh**, the **Rasulullah alaihis salam**, regarding all his teachings. Those who refused to obey the appointment of the Prophet and the

mission were despised and ridiculed. Eventually, the Prophet **Nuh, Rasulullah** *alaihis salam*, suffered persecution from all the offspring of **Adam** who had become cursed infidels.

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Then, **Gusti Allah Subhanahu Watangala**, the Creator, the **Wahidul Qahhar**, became angry and sent a great flood that engulfed the entire world. Thus, all the offspring of **Adam** who had become cursed infidels perished, but only those who remained **Islam** and obeyed the commands of the Prophet **Nuh, Rasulullah** *alaihis salam*, survived. The heart of the cursed **Iblis** became delighted, feeling that he had been aided against the Prophet **Nuh**. **Iblis** then went before the Prophet **Nuh, Rasulullah**, and told the Prophet **Nuh** that he had gained a great profit because so many infidels perished as a result of the Prophet **Nuh's** presence. The Prophet **Nuh** felt ashamed, realizing that his plea had been misguided. He immediately prostrated in repentance, asking forgiveness from **Gusti Allah Subhanahu Watangala**, the Creator, the **Wahidul Qahhar**. **Iblis** then approached the Prophet **Nuh** again, asking to be accepted into **Islam** by the Prophet **Nuh**, and **Iblis** declared that if he were granted forgiveness for his sins by the **Robbil'Alamin**, **Iblis** would truly repent.

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Then, **Adam's** appointed messenger for the accursed infidels was named the Prophet **Musa** *kalamiullah alaihi* [The footnote here continues the sentence].

[Continuing from the source's implied continuation:] ...asking forgiveness for his sins by the **Robbil'Alamin** if **Iblis** repented. Then **Adam's** appointed messenger to all the accursed infidels was named the Prophet **Musa** *kalamiullah alaihi*.

The Prophet **Nuh** followed the plea of **Iblis**, and the Prophet **Nuh** prostrated, telling **Subhanahu Watangala** about **Iblis's** plea. Therefore, the **Robbil'Alamin** commanded the Prophet **Nuh** to make the cursed **Iblis** prostrate to the Prophet **Adam**. Once **Iblis** asked forgiveness from the Prophet **Adam**, **Subhanahu Watangala** accepted **Iblis's** repentance, because **Iblis** had sinned against the Prophet **Adam**. Then **Iblis** was told that this was the will of the **Robbil'alamin**. **Iblis** then left and went to the Prophet **Nuh**, acting haughty about **Iblis's** actions: "I will surely be damned if I perform what is required in Hell; I refuse if I have to bow to excrement." After this, the Prophet **Nuh, Rasulullah** *alaihis salam*, lived a long time, but eventually, the accursed infidels became rebellious again. So, **Subhanahu Watangala** commanded another successor from the offspring of **Adam** to guide all the accursed infidels; he was named the Prophet

Ibrahim *kholilullah alaihis salam*, and this Prophet was also given ten more books. After some time, the Prophet **Ibrahim**, *kholilullah alaihis salam*, lived a long time, but **Iblis** eventually became rebellious again. So, **Subhanahu Watangala** chose another successor from the offspring of **Adam** to guide all the accursed infidels, naming him the Prophet **Musa** *kalamullah alaihis salam*... In the beginning, peace be upon him, there was given a **Book** named the **Torah**. After the Prophet **Musa** **Kalimullah**, may peace be upon him, had been long gone, the accursed **Satan** chose from among the worlds' lord's creation a descendant of **Adam** whom he sent to all the accursed disbelievers. This person was given the name **Prophet Dawud** **Khalifatullah**, may peace be upon him, and he was given a **Book** named the **Zabur** (Psalms). After the Prophet **Dawud** **Khalifatullah**, may peace be upon him, had been gone for a long time, the accursed **Satan** chose again from the descendants of **Adam**, whom he sent to all the accursed disbelievers. This person was named **Prophet Isa Ruhullah Ibnu Maryam**, may peace be upon him, and he was given a **Book** named the **Injil** (Gospel). After the Prophet **Isa Ruhullah**, may peace be upon him, had been gone for a long time, the accursed **Satan** was still active.

From the time **Prophet Adam** **Khalifatullah**, may peace be upon him, was descended from paradise to this world until the time of the Prophet **Isa Ruhullah Ibnu Maryam**, may peace be upon him, the total number of prophets among the descendants of **Adam** sent by the **Lord of the Worlds** was **one hundred and twenty-four thousand** (124,000). Among them, **three hundred and thirteen** (313) prophets were appointed as messengers, who held the authority of the **Six Prophets**. This authority was given by **Allah Subhanahu Wata'ala**, the Exalted, the Unique, the Subduer, to the **Prophet Adam** **Khalifatullah**, may peace be upon him, in this world, by sending down a **Book**—which is one hundred and three (**103**) scriptures—as the **Lord of the Worlds'** help to **Prophet Adam** and all his descendants who were Muslims remaining in this world. These **Six Prophets** served as the pillars for all descendants of **Adam** who remained as Muslims in this world.

When the **Six Prophets** were sent by the **Lord of the Worlds**, if they were sent after a prophet who was a messenger, the era that followed was called the Age of *Pitrah* (Innate Purity) in this world. The Age of *Pitrah* means that the commandments of **Subhanahu Wata'ala** contained in those **Books** were reiterated for those who believed in one of the **one hundred and three** (**103**) **Books**. This is because all the **one hundred and three** (**103**) **Books** followed the same path regarding religious observance. Even if prophets, saints, or believers explained the commandments of these **Books**, many of the descendants and grandchildren of prophets, saints, and believers would still go astray. If they followed the teachings during the Age of *Pitrah* in the world—meaning an era devoid of a

prophet in the world—the accursed **Satan** would rule the world, claiming the throne over the remaining descendants of **Adam** who were misguided.

However, during the Age of *Pitrah*, after the Prophet **Isa Ruhullah Ibnu Maryam**, may peace be upon him, was no longer among the descendants of **Adam** who were truly named prophets and Muslims, only **saints** and **believers** remained among the descendants of **Adam** who were Muslim. After the Prophet **Isa Ruhullah Ibnu Maryam**, disbelievers arose who claimed to be prophets. Because after the Prophet **Isa Ruhullah Ibnu Maryam**...

The descent of the **Prophet Muhammad Habibullah Mustafa**, peace and blessings of **Allah** be upon him, to this world was as the **Seal** of all the **Prophets**. Therefore, after the Prophet **Isa** departed this world, it was forbidden for any descendant of **Adam** who was a Muslim to be called a prophet, because **Allah Subhanahu Wata'ala**, the Exalted, the Unique, the Subduer, was about to send the **Last Prophet**, who is truly the first, the manifest, and the hidden. There was no room for two. Moreover, after the Prophet **Isa**, if someone had a child named Muhammad and that child died, it was a sign that the coming of the **Seal Prophet** to the world was **The Lord of the Worlds'** will, causing him to be among the lineage of **Adam**. The **Seal Prophet** was made an example for all Muslims in the world who truly manifested themselves in this world; it was certain that those who manifested themselves in the world would manifest themselves as infants and then die.

When our **Prophet Muhammad Kabilullah Al-Mustafa**, peace and blessings of **Allah** be upon him, was established in the world, he then proclaimed all the commandments of **Allah Subhanahu Wata'ala**, the Exalted, the Unique, the Subduer—all that was stated in the **Qur'an**—to jinn and humans alike, so that in this world and the hereafter, everything outside the **Qur'an** would cease to be a command. After all the commandments of the **Lord of the Worlds** contained within the **Qur'an** had been widely spread to all Muslims in the world, as well as those in the hereafter—in paradise or in hell—if faith was established in this world, it would carry over to the hereafter. The will of **Allah Subhanahu Wata'ala**, the Exalted, the Unique, the Subduer, would not change. After all commands were established, the **Prophet Muhammad Habibullah Al-Mustafa**, peace and blessings of **Allah** be upon him, was called back to the **Mercy of Allah**, which was indicated by the passing of the **Prophet**, signifying that an infant passes away.

What remains in this world is only **faith**, which serves as the foundation for all Muslim descendants of **Adam**, male and female, who remain in this world. Do you remember? All descendants of **Adam**, male and female, because after the **Prophet Muhammad**,

peace and blessings of **Allah** be upon him, left the world, there shall be no more prophets until the Day of Judgment. It is disbelief if any descendant of **Adam** claims to be a prophet, because the **Seal Prophet** is the prophet until the Day of Judgment, representing the manifest essence of the Necessary Being in this world and the hereafter—that is the **Seal Prophet**. What remains in this world until the Day of Judgment is only **faith**.

The meaning of **faith** is that all that is commanded in the **Qur'an** must be performed, and all that is forbidden must be avoided. Indeed, the **Qur'an** serves as the foundation of both **faith** and prophethood. The writing of the **Qur'an** will not be taken away until the age of this world ends. When the Day of Judgment approaches, the writing of the **Qur'an** will return to the **Preserved Tablet**. Therefore, all descendants of **Adam** remaining in this world are exceedingly fortunate to be the followers of the **Seal Prophet** and to witness the testimony of **Subhanahu**...

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...your **Qur'an** and your **faith**. Do you remember? If you affirm, then if you receive guidance from **Subhanahu Wata'ala**, your speech will change. If others hear you besides yourself, you will truly no longer feel that you are speaking anything other than the phrase: "**La ilaha illallah**." From the beginning, your speech of remembrance is the **Holy Word** you chose. But once you are fully immersed, you no longer feel that your remembrance is changing; if you feel it, your remembrance becomes void, or if you intend it, it becomes an act of disbelief, because it is heard by others. This is the nature of remembrance that begins with: "**La ilaha illallah**," or: "**Illallah-illallah**," or: "**Allah-Allah**," or: "**Allahu-Allahu**," or: "**Hu Allah-hu Allah**," or: "**la-la**," or: "**lah-lah**," or: "**illa-illa**," or: "**hu-hu**,"

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or: "**Yah-Yah**," or: "**Uh-Uh**," or: "**Hi-Hi**," or: "**A-a**," or: "**I'-I'**," or: "**U-U**," or: "**Ya-ya**," like crying and trembling—these are no longer your own speech. This is the sign of a human who has reached the **Perfect Human** (*Insankamil*), whose **faith** has been accepted, who has received the **faith-drink** of the righteous warrior human who has reached the reality of **Ghofarolanum** (The Forgiving). As for the time for *dhikr* (remembrance) and *wirid* (recitation), if it is for **Dhuhr** (noon prayer), it is after the *Sunnah* prayer. The count of the remembrance mentioned is the same as the count for the obligatory **Dhuhr dhikr**, and the manner of recitation is the same, except that it differs from the *wirid* at **Subuh** (dawn prayer).

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However, regarding all descendants of **Adam** who are Muslim, this is the clear proof from the **Qur'an**, the saying of **Allah Subhanahu Wata'ala**, the Exalted, the Unique, the Subduer: "**Fa-ta'allaal laahul malikul haqqi wa laa ta'jal bil Qur'aani min qobli an yaqdhiya ilaika wahyuhu wa qul robbi zidni 'ilma.**" Do you remember? All Muslim descendants of **Adam**, male and female, you must believe the proof from the **Qur'an**: Is it not **Allah Subhanahu Wata'ala**, the Exalted, the Unique, the Subduer, who is the true King, who has no equal in this world, in the hereafter,

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in paradise, in hell, upon the **Kursi** (Throne), the seven earths, and the seven heavens? All of that is certain, that there is no other creator of all these realms, and He exists by His own will, **Ahad-Wahid** (Unique). This is His attribute, **Syaikhun Muhith** (All-Encompassing), but what serves as the manifestation is **Syaikhun Muhith**—that is the command to all humans, meaning the **Qur'an** is the manifestation of **Allah Syaikhun Muhith**. Therefore, the **Qur'an** is named: "**Bahru Muhith**" (Ocean of Immensity), because the **Qur'an** is the likeness of the unseen essence of **Allah** before the manifestation of all humans, and after the manifestation of all humans, it remains the **Bahru Muhith**. What serves as the likeness in the **Bahru Muhith** is the insight of the world, meaning the insight of the world is the **Prophet Muhammad Rosulallahi Sallallahu 'Alaihi Wasallam**. Therefore, the coming of the **Prophet Muhammad** to this world was as the **Seal**. The **Seal Prophet** means that all the **Prophets** have ended; the age of prophets in this world has concluded. The first prophet in this world was the **Prophet Adam Khalifatullah**, may peace be upon him, who was descended from paradise to this world, but only made manifest to his lineage, meaning his lineage

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Anything beyond these is not equivalent to the two paths; the perfect path for your end is this, the clear evidence in the **Qur'an**: "**Wa la taqtu'u man taftali sirullah**" [sic - intended meaning relates to not cutting off the path of Allah].

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...the path of fighting in **Allah's Way** (*Sabilillah*) is the greatest. Listen well, all descendants of **Adam** who are Muslim—you are exceedingly fortunate to be in this world if you find the path of fighting in **Allah's Way**. But be careful, do not let doubt in your

heart corrupt your body. Your participation in fighting in **Allah's Way** is the **Islam** of you all against the accursed **Satan**; do not let your **monotheism** (*tauhid*) towards the **Lord of the Worlds** be forgotten, and maintain your **Islam**. If you do this, you will find fortune, meaning lasting fortune until you reach **Sabilillah**. If your physical attachments are destroyed,

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all of them—this is what is best, lasting until your perfection, without caring for your own desires, because the destruction of your body is a sign that the adornments are increasing, and they all receive the love of **Subhanahu Wata'ala** by reaching the path of fighting in **Allah's Way**.

That which is destroyed and that which is not destroyed—their dreams are certain to have a difference in the love of the **Lord of the Worlds** for those who are martyred during the fight in **Sabilillah**, which results in the destruction of their dreams. This is beyond measure, that they pass through the barrier with **Allah Subhanahu Wata'ala**, the Exalted, the Unique, the Subduer.

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The flaw in the fight against the accursed **Satan** among the Muslim descendants of **Adam** is that they instead find everlasting life, unchanging forever, and they find joy. All descendants of **Adam** who are Muslim find the path of fighting in **Allah's Way** and pass through the barrier with **Allah Subhanahu Wata'ala**, the Exalted, the Unique, the Subduer. Those Muslim descendants of **Adam** who are killed during the fight in **Sabilillah** against the accursed one will rejoice in the nest of the green bird. The nest of the green bird means paradise, and it is everlasting forever; nothing can cause them sorrow or spoil their desires—that is certain if they are in the nest of the green bird. However, if **Allah Subhanahu Wata'ala**, the Exalted, the Unique, the Subduer, wills to send down the perfect path in this world, then you—all Muslim males and females—must not ignore the clear command in the **Qur'an**: "**Yaa ayyuhalladheena aamanuu athi'ullaaha wa athi'urrasuu la wa ulil amri minkum. Fa in tanasaa'tum fii syai'in farudduu hu ilallaahi warrasuuli in kuntum tu'minuuna billaahi wal yawmil aakhir.**"

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...and everlasting in all time. Nothing can cause them sorrow or spoil their desires—that is certain if they are in the nest of the green bird. However, if **Allah Subhanahu Wata'ala**, the Exalted, the Unique, the Subduer, does not will to send down the perfect path in this world, then you—all Muslim males and females—must

not ignore the clear command in the **Qur'an**: “**Yaa ayyuhalladheena aamanuu athi’ullaaha wa athi’urrasuala wa ulil amri minkum. Fa in tanasaa’tum fii syai’in farudduuhu ilallaahi warrasuuli in kuntum tu’minuuna billaahi wal yawmil aakhir.**”

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“Oh, listen well, all descendants of **Adam**, Muslim male and female, who remain in this world, be careful not to deviate from all the commands of **Allah Subhanahu Wata’ala**, the Exalted, the Unique, the Subduer—all that has been stated in the **Qur’an**—and obey all of it, being Muslim, regarding what has been reported by the **Prophet** in all the **Hadith**; it is not permitted for any Muslim male or female to disobey or deviate from what the **Prophet** said. All of you, Muslim male and female, must obey all the commands of the **Ruler**, the **Ruler** of the land where you reside, because the **Ruler** acts as the **Prophet’s** deputy. Therefore, it is not permissible for you to refuse any of the **Ruler’s** commands, all descendants of **Adam**, Muslim male and female, residing in the land of the **Ruler**. You must all obey all the commands of the **Ruler**, all of you who are Muslim. But if the **Ruler** is Muslim, it is certain that all his commands to you are not far from the commands of **faith**. Furthermore, the **Ruler** dares not change any of the established sayings from the **Hadith** that was spoken by the **Prophet Muhammad Rosulullah Sallallahu ‘Alaihi Wasallam**; all of you, in your **Islam**, must comply with all the **Ruler’s** commands until you

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obey the **Ruler**; yes, the **Ruler** of the land where you reside, because the **Ruler** acts as the **Prophet’s** deputy. Therefore, it is not permissible for you to refuse any of the **Ruler’s** commands, all descendants of **Adam**, Muslim male and female, residing in the land of the **Ruler**. You must all obey all the commands of the **Ruler**, all of you who are Muslim. But if the **Ruler** is Muslim, it is certain that all his commands to you are not far from the commands of **faith**. Furthermore, the **Ruler** dares not change any of the established sayings from the **Hadith** that was spoken by the **Prophet Muhammad Rosulullah Sallallahu ‘Alaihi Wasallam**; all of you, in your **Islam**, must comply with all the **Ruler’s** commands until you

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...one of the sayings spoken by the **Prophet Muhammad Rosulullah Sallallahu ‘Alaihi Wasallam**; all of you, in your **Islam**, must comply with all the **Ruler’s** commands until you...
The inner and outer sincerity of one’s being is supremely

important if you follow every command issued by the **King**. This is because the **King** acts as the representative of the **Prophet**. The **Prophet**, in turn, acts as the representative of **Allah Subhanahu Watangala** (God Almighty, the Unique, the All-Subduing).

Therefore, it is far better if you believe the **King's** command, which stands thus in this world and extends into the hereafter—it is perfectly good and proper. If in this world there is a **King** like this, but if the **Islamic King** of the land acts according to his own desires, this is evidence that the **King's** command, if interpreted as a mere hadith, means the **King** no longer cares. Thus, the land of Islam and its **King** are apostates, just like that.

Beware, all descendants of **Adam** who still claim to be Muslim, male and female: it is best for you to restrain yourselves in this land. To restrain means not daring to abandon Islam, all of you, concerning such a **King**. If you fear the **King's** oppression and are not truly Muslim, then leave this land. If you cannot leave this land because there are many obstacles preventing your departure, then be mindful, all you who claim to be Muslim, and be cautious so that you may preserve your faith. For when the land of Islam is as it is now, with the **King** being what he is, this is what is called the age of *fitnah* (trial), for the true **King** is the accursed **Iblis** (Satan). Therefore, be mindful of Islam, lest your Islamic faith be diminished by fear or temptation emanating from the accursed **Iblis**. Do not allow the faith of the descendants of **Adam** who still claim to be Muslim in this world to be destroyed; do not let it lead to conflict. Instead, all the descendants of **Adam** who are Muslim in that land of trial should, through their devotion, preserve their faith toward the **Lord of the Worlds**, and distance themselves from that place, feeling deep concern.

If the descendants of **Adam** who still remember and believe in the command of faith toward such a **King** are summoned, they should obey, as this offers a moment of respite; inwardly, their hearts are exceedingly grateful. However, if they hear any command from the **King**, and they do not fully heed it, that is a sign that the faith of the descendants of **Adam** who are Muslim is still preserved. Indeed, when they hear any command from the **King**, their hearts are awakened, as if being reminded that the one commanding is the enemy. This is the true sign that the descendants of **Adam** are still genuinely Muslim. Conversely, the sign of descendants of **Adam** who are Muslim but are hypocrites (*munaḥiq*), sinful (*fasiq*), or apostates (*murtad*) is that they feel intense dread upon hearing any command from such a **King**. Moreover, they become filled with arrogance regarding their servitude, and they actively undermine everything that defines Islam, seeking only to align themselves with that kind of **King**. How foolish they are if any faith remains among the descendants of **Adam** who have become like this, for they are blinded and lost, allowing their faith to be extinguished by becoming complacent about obeying everything.

...obeying everything commanded by **Allah Subhanahu Watangala** (God Almighty, the Unique, the All-Subduing), which is all contained within the **Qur'an**. The sign that the **Lord of the Worlds** is granting assistance to the land during this age of trial is by selecting the true descendants of **Adam**—male and female—who choose **Subhanahu Watangala**, making them leaders for the struggle of *sabilullah* (the path of God). This is because in the war of *sabilullah*, the descendants of **Adam** who are truly Muslim cannot act according to their own will. If they do, they will surely incur sin, unless **Allah Subhanahu Watangala** (God Almighty, the Unique, the All-Subduing) has already appointed a **King** to lead the war of *sabilullah*. Therefore, if in the land of trial the **Lord of the Worlds** has decided to select the descendants of **Adam** to be **King** in that land of trial, it is not permissible for any Muslim to oppose this **King**. Similarly, those who are Muslim hypocrites, sinners, or apostates must rally behind the **King**; indeed...

...it is not permissible for the descendants of **Adam** who are truly Muslim to act according to their own will in the war of *sabilullah*, for they will certainly incur sin, unless **Allah Subhanahu Watangala** (God Almighty, the Unique, the All-Subduing) has already appointed a **King** to lead the war of *sabilullah*. Therefore, if in the land of trial the **Lord of the Worlds** has decided to select the descendants of **Adam** to be **King** in that land of trial, it is not permissible for any Muslim to oppose this **King**. Similarly, those who are Muslim hypocrites, sinners, or apostates must rally behind the **King**; indeed...

...apostates must all rally behind the **King**; indeed...

...the war of *sabilullah* against those who claim authority, and the dominion of the accursed **Iblis** lies in...

...this can be done if one sits quietly and performs the secret *dhikr* (remembrance) three times, spoken as the hidden (*ghayb*). This is what is recited first: recite the *Ta'awwudh* three times, then *Surat Al-Ikhlās* three times, *Falaq* three times, *Nas* three times. Then, intend the *dhikr nafs al-asabah* three times, the *dhikr al-asabah* three times, the *dhikr ism* three times, the *dhikr ism dhat* three times, the *ism ghayb* three times, the *dhikr ism ghayb* within *ghayb* three times. Then recite the essence of *Surah Yasin* three times, each time accompanied by the hidden *dhikr* once. Recite *yakidu ya qada* three times, with the hidden *dhikr* once, reciting: "O Allah, grant me great favor and exaltation, for You are near and make me your successor. O Allah, may the Messenger of Allah recognize my deeds, and may You be the one who guides my actions. O Allah, may You accept my gratitude, O Lord."

Then rest briefly; if the heart has not yet grasped it, raise your hands again, starting as before, three times, saying *ghafarallahu*. Now, here is the explanation of the root of action: **intention**

(*niyyat*). The so-called root of action, **intention**, is not the action you perform by following your desires in this world, because actions in this world driven by desires often result in loss, rarely benefiting this world until the hereafter; in fact, many who follow worldly desires end up in paradise. Rather, what is meant by **intention** being encompassed is the **five daily prayers**, which are perfect in this world and extend to the hereafter. No action in this world can equal it. This is what is made abundant for those who have attained the perfect human state (*insan kamil*); they never forget the **Lord of the Worlds**, their remembrance is constant, and their hearts are surrendered. This is the nature of the root of action, **intention**: when you have finished the dawn prayer (*Subuh*), you certainly intend to proceed to the noon prayer (*Dhuhr*); the noon prayer intends to proceed to the afternoon prayer (*Asr*); the *Asr* intends to proceed to the sunset prayer (*Maghrib*); the *Maghrib* intends to proceed to the night prayer (*Isya*). If the *Isya* is not perfectly fulfilled, there remains a lingering thought, which is a sign that you must certainly return and proceed again toward the dawn prayer, returning to what was previously recalled. If the time is redeemed within a day and a night, then every prayer's recitation and number cannot be less or more than the prescribed amount—sometimes two, sometimes four, sometimes three. Thus, the count becomes less frequent because the will of **Subhanahu Watangala** is the root, and everything follows its own appointed time.

This is the sign of the root of **intention** in prayer: from the moment you take *wudu* (ablution) water, your heart is already bound to a specific prayer time. Therefore, you must be vigilant concerning that specific time; do not let it slip away, for the obligatory parts (*fardhu*) of prayer cannot be neglected. This is truly the outward sign of the closeness of the servant to the **Lord**, from raising the **intention** (*usolli*) up to the opening *takbir* (*takbiratul ihram*), unless it is by the will of **Subhanahu Watangala** that you receive guidance; otherwise, after the opening *takbir*, you must be careful to follow: firstly, the recitation; secondly, the obligatory parts; thirdly, the *rak'ahs*, ensuring they reach completion. This means completing the final *tashahhud* up to the concluding salutation. If it is not like this, your prayer is unsuccessful, as if it were in vain. Therefore, prayer requires careful observance for both believing men and believing women, because the sign of the existence of the unseen **Truth of Allah** (*zhatullah*) is manifested in the entire array of names, all unified. In this world, the **perfect human** (*insankamil*) serves as the outward manifestation of the unseen **Truth of Allah**; indeed, the performance of prayer serves to manifest the existence of the **attributes of Allah** (*sifatullah*), for prayer is called the **action of Allah** (*afngalullah*). As for prayer that does not require *wudu* or specific times, that is the *true* five [prayers], which have already merged with the five obligatory outward prayers; they cannot be separated, because the five prayers serve as the vessel for all that belongs to **Subhanahu Watangala**. Hence, if someone says, "I

need not pray; I have already prayed,” that is the manifestation of the accursed **Iblis** (*laknatullah*). This is because what they speak of is prayer without time or *wudu*. A sleeping person or a woman does not need to bathe after sexual impurity (*jinabat*), because they are already impure out of fear—that is what they say. Furthermore, they claim that sleeping or intimacy with a woman, apart from that, does not require lawful marriage (*kawin*), because they are already inwardly married—this is what they teach.

Furthermore, when teaching the knowledge of essence (*ilmu rasa*), their teaching is that if a woman requests instruction, she should first be invited to sleep, because that is the nature of the knowledge of essence when the disciple is still young. This serves as a sign of their true character, meaning that in the end, there will be no separation; this is the sign that the person holding such beliefs is **Iblis** or a devil. Similarly, regarding purity, there is no void, prohibition (*haram*), or impurity, because everything is perfected, provided the water, they teach, is not contaminated. Be warned: do not dare to defy anyone who holds such beliefs, even if they are a scholar or a pious person; if they act this way, that is **Iblis**.

When the body is realized, it is no longer visible in the world, because the body is the outward sign, thus the world exists because the body exists as the temporary custodian of what belongs to **Subhanahu Watangala**. Everything in this world is the body. Likewise, the five obligatory outward prayers are the outward expression of the physical form (*jisim*), because the *jisim* is certainly subject to conditions in this world. Therefore, anyone who says such things has invalidated their *Shahada* (testimony of faith), for their testimony is corrupted. As for the five inward prayers, this is their nature: fundamentally, they are real, without specific wording or...

Footnotes

1. The pillars that uphold Islam are five things: first, the testimony of faith (*sjahadat*); second, the five daily prayers; third, fasting during the month of **Ramadan**. The meaning thereof is the prophet, the saint (*wali*), the believer (*mukmin*); these three are truly one, that is, they are one. After the prophets in the world, they serve as successors to teach all ranks of Adam, both male and female, who remain in the world concerning right and wrong, or good and evil—all of these who remain serve as the foundation, that is, the saint (*wali*) and the believer (*mukmin*), and the repository of the saint and believer is **God Allah Subhanahu Watangala**.[↵]

2. The pillars that uphold Islam are five things: first, the testimony of faith (*sjahadat*); second, the five daily prayers; third, fasting during the month of **Ramadan**. The meaning thereof is the prophet, the saint (*wali*), the believer (*mukmin*); these three are truly one, that is, they are one. After the prophets in the world, they serve as successors to teach all ranks of Adam, both male and female, who remain in the world concerning right and wrong, or good and evil—all of these who remain serve as the foundation, that is, the saint (*wali*) and the believer (*mukmin*), and the repository of the saint and believer is **God Allah Subhanahu Watangala**.↵

3. The pillars that uphold Islam are five things: first, the testimony of faith (*sjahadat*); second, the five daily prayers; third, fasting during the month of **Ramadan**. The meaning thereof is the prophet, the saint (*wali*), the believer (*mukmin*); these three are truly one, that is, they are one. After the prophets in the world, they serve as successors to teach all ranks of Adam, both male and female, who remain in the world concerning right and wrong, or good and evil—all of these who remain serve as the foundation, that is, the saint (*wali*) and the believer (*mukmin*), and the repository of the saint and believer is **God Allah Subhanahu Watangala**.↵

4. The pillars that uphold Islam are five things: first, the testimony of faith (*sjahadat*); second, the five daily prayers; third, fasting during the month of **Ramadan**. The meaning thereof is the prophet, the saint (*wali*), the believer (*mukmin*); these three are truly one, that is, they are one. After the prophets in the world, they serve as successors to teach all ranks of Adam, both male and female, who remain in the world concerning right and wrong, or good and evil—all of these who remain serve as the foundation, that is, the saint (*wali*) and the believer (*mukmin*), and the repository of the saint and believer is **God Allah Subhanahu Watangala**.↵

5. He'in talingu ayuk↵

6. He'in talingu ayuk↵

7. infidel↵

8. In the divine will (*karsa*), reality resides in the will; reality in the will is in life; reality in life is in feeling (*rasa*); reality in feeling is in the spirit (*sukma*); reality in the spirit is in the body (*sarira*). This means the body is the human being (*manungsa*). The one called a human being is great: one whose remembrance of his **Lord** is never severed. This is the true human being, one who has received revelation from the **Robbulngalamin**; the faith in his inner self encompasses all of the outer world; this is the faith of↵

9. The pillars that uphold Islam are five things: first, the testimony of faith (*sjahadat*); second, the five daily prayers; third, fasting during the month of **Ramadan**. The meaning thereof is the prophet, the saint (*wali*), the believer (*mukmin*); these three are truly one, that is, they are one. After the prophets in the world, they serve as successors to teach all ranks of Adam, both male and female, who remain in the world concerning right and wrong, or good and evil—all of these who remain serve as the foundation, that is, the saint (*wali*) and the believer (*mukmin*), and the repository of the saint and believer is **God Allah Subhanahu Watangala**.↵
10. He'in talingu ayuk↵
11. infidel↵
12. **Subhanahu Wata'ala**, the Exalted, the Unique, the Subduer, intended to perfect all His will in this world, meaning to perfect all that will, because the commandments of the **Lord of the Worlds** in all the **one hundred and three (103) Books** had already been abrogated. Abrogated means they were no longer applicable for any command contained within those **103 Books**, lest they be used as shields by the accursed **Satan**. For what was sent down finally to the **Preserved Tablet** was the **Book of the Qur'an**. The **Book of the Qur'an** means the true **Word of Allah**, meaning the **Word of Allah** encompasses all the will and commandments of the **Lord of the Worlds**. Everything is contained within the **Qur'an**, the beginning and the end, the manifest and the hidden. Indeed, the **Book of the Qur'an** is the foundation of all the **one hundred and three (103) Books** sent down previously. Thus, the will of **Allah Subhanahu Wata'ala**, the Exalted, the Unique, the Subduer, was to send His **Word** to the world to explain the **Word of Allah** to all descendants of **Adam**—jinn and humans—so that anyone who dared to disobey the commandments of the **Word of Allah** would be ordered to be killed, which is the form of the accursed **Satan**.↵
13. ...is manifest and turns toward **faith**. This is the sign of counting the heart when one has received the wisdom of knowledge from **Allah Subhanahu Wata'ala**, the Exalted, the Unique, the Subduer, among the descendants of **Adam** who can understand this. These are the descendants of **Adam** who have reached the rank of a **believing saint**. If your heart is amazed by the things of the world, and you worry about what is in your heart, know for certain that if you believe the command of **faith**, you will not be separated from the accursed **Satan**, because when you turn to the repentance of **faith**, you will encounter **Satan**. The command of **faith** is for all descendants of **Adam** who are Muslim and remain in this world as followers of the **Prophet Muhammad**, peace and

blessings of **Allah** be upon him, both male and female. These five things are the pillars of **Islam** and the six requirements for **faith**.ﷻ

14. In the divine will (karsa), reality resides in the will; reality in the will is in life; reality in life is in feeling (rasa); reality in feeling is in the spirit (sukma); reality in the spirit is in the body (sarira). This means the body is the human being (manungsa). The one called a human being is great: one whose remembrance of his **Lord** is never severed. This is the true human being, one who has received revelation from the **Robbulngalamin**; the faith in his inner self encompasses all of the outer world; this is the faith ofﷻ